

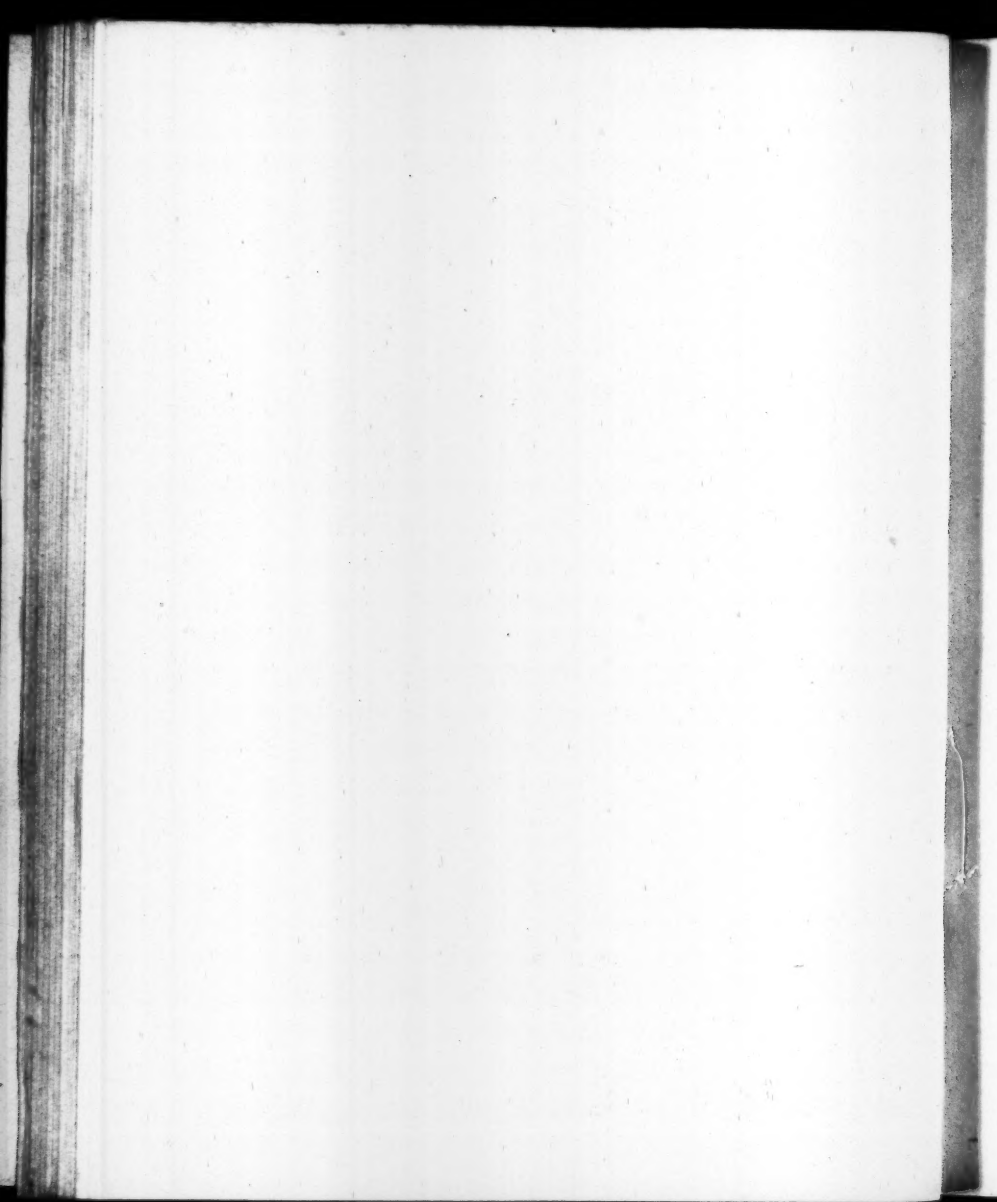
A
S E R M O N
O F
Sanctification,

Preached on the A C T
Sunday at OXFORD,
JULIE 12. 1607.

By
RICHARD CRANKTHORP
Doctor of Divinity.



L O N D O N
Printed for *Tho. Adams.*
1608.





To the right Worshipfull his most
louing Patron Sir IOHN LEVESON
Knight, R. C. wisheth welfare
and prosperity.



Ir, I willingly acknowledge
that by two assured bands of
loue and duty, I am obliged
vnto you. The former arose
from that vnfeined affecti-
on which I euer bare from
my first acquaintance in our
Colledge towards those three

Gentlemen your soimes : In whom I haue alwaies both
entirely loued and honoured those excellent Vertues
which giue an assured promise of much comfort to their
Parents, and fruit vnto their Countrey, and of their
happie succeeding in those vertuous steps of piety and
true honour, which both your selfe, and their most re-
nownmed Grandfather of honourable and blessed memo-
rie, Sir Walter Mildmay haue trode before them.

I am further engaged vnto you by that most louing respect it pleased you to haue of me, when contrary to the corrupt custome of many Patrones in this age, of your owne accord you called me to this place, my selfe being farre absent, and neither knowing nor once dreaming thereof. In regard of both which, if I present vnto you these small fruits of my studies in that place, which by your meanes I quietly enjoy, I nothing doubt but you will receiue them not onely as an assured pledge of my loue vnto you, but specially as a fit argument whereon to exercise your religious meditations and retired thoughts amidst those manifold encombrances and troubled affaires which you now sustaine: to all which wishing an happy end and issue, and to your selfe encrease of all Gods graces and blessings, I take my leaue. From
Black Notley in Essex
this first of Decemb.
1607.

Your Worships in all duty,

RICHARD CRAKANTHORP



A SERMON OF Sanctification.

1. THESSALON. 5. 23.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and body may be kept blamelesse vnto the comming of our Lord Iesus Christ.



That blessing the Apostle praied for the Thessalonians in this his conclusion and valediction vnto them, the same do I wish vnto you, Reuerend, and right Worshipfull, beloued in our Lord and Saviour Iesus Christ, in this which I intend to be my last speech in this kind and my valediction to this place, to which with the like, & euen the same Christian duty, but with farre more and more effectuall bands of priuate affection, I am more neerely tied and linckt, than was euer S. Paul (as I suppose) to the Church and Saints of Thessalonica. In the Apostles praier there are foure seuerall points to be considered: First, the blessing which he praied for, and that was sanctification and holinesse. [*Sanctifie you, and keepe you blamelesse.*] Secondly, the Author and worker of this sanctification, and that is God, who is heere described by one speciall title, noting both his loue vnto vs, and our loue one toward another. [*The very God of peace sanctifie you.*] Thirdly, the maner of this sanctification, which is, that it must be totall and entire, whereof two speciall branches are heere set downe: The one internall in the spirit, that is in our mind or vnderstanding; and in our soule, that is in our will and affections: The other externall in

our bodies and outward actions. [*Sanctifie you throughout that your whole spirit, and soule and body may be kept blamelesse.*] The Fourth and last is the time and continuance in this sanctification, and that is vnto our dying day [*Into the comming of our Lord Iesus Christ.*] Of these points while according to the straitnesse of this time I shall entreat, I earnestly desire once againe of our God the assistance of his holy spirit : and of you your Christian and wonted patience and attention.

Sanctifie you.] The first point is the blessing which the Apostle wisheth to them, namely, sanctification and holinesse. A duty so often required of vs in holy scripture, that I may truly say of it, the whole Law, the Prophets and the Apostles do all aime at this. In the 19. of *Exod.* * God severing his people from all other nations, makes sanctity and holinesse to bee the badge of them. If ye will heare my voice indeed, and keep my covenant, then shall yee bee my chiefe treasure about all people, ye shall be also a kingdome of Priests, and an holy nation vnto me. In the 4. of *Esay* ^b the Prophet saith of all Gods children, They shall be called holy, and every one shall be written among the liuing in Ierusalem. And againe, * Thye people shall be all righteous. And ^c they shall call them the holy people, the redeemed of the Lord. And in another place ^e telling every one of Gods children, ye shall bee named the Priests of the Lord, and men shall say vnto you, The ministers of our God : from hence he exhorts and perswades them all vnto sanctitie and holinesse. Be ^f ye cleane yee that beare the vessels of the Lord. The same reason doth Saint *Peter* vse in his 1. *epist. chap. 2.* ^g Ye are a chosen generation, a soiall Priethood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you. What a motive and spur ought this to bee vnto vs to lead a sanctified and holy life, that God himselfe doth professe of all such, and of such only that they are his chosen and elected children : that they are his chiefe treasure, on which his heart is set : as himselfe doth witness *Esay* 62. ^h where speaking to every one of his children hee saith, Thou shalt bee called *Hephzibah*, for the Lord delighteth in thee : that they are to him for their renown

^a v. 5. 6.

^b v. 3.

^c ca. 60. v. 21.

^d ca. 62. 12.

^e ca. 61. 6.

^f ca. 52. 11.

^g v. 9.

^h v. 4.

as kings, for sanctity as a kingdome of Priests. That as the Priests in the old Law¹ were not only to haue *Vrim* and *Tbummim* vpon their breast plate, to signifie that inward light of knowledge and perfection of piety, that should bee in their hearts, but to weare also a plate of pure gold vpon their foreheads, whereon was engrauen as on a signet *Holinesse to the Lord*. So euery true Christian and childe of God being now by Christ himselfe, and by his spirit appointed and anointed to be a Priest vnto God, to offer vp not only those other spirituall sacrifices of prayer, praise and thanksgiving, which the Prophet^k calles the Calnes of our lips, but that which the Apostle¹ reckons as the chiefe sacrifice of all other, to offer vp our selues, our soules and bodies as a liuing sacrifice holy and acceptable vnto God, they should all so shine forth in piety, and in the vertues of a godly life, as if continually they did weare that Leuiticall plate, or had engrauen in Capitall and faire letters vpon their foreheads, that is, in true and reall actions of their liues and conuersation, *Holinesse vnto the Lord*.

Ex. 28. 30.

* Hos. 14. 3.
1 Rom. 12. 1

Let me then in a word exhort and beseech euery one of you to embrace this sanctity and holinesse of life. Ye are the houses^m yea the temples of God, now theⁿ temple of God is holie which ye are, and^o holinesse becomes the Lords house for euer: ye are the children of God, and therefore must beare the print and image of your father which is^p righteousness and true holinesse, that as^q he which hath called you is holy, so ye may be holy in all maner of conuersation, because it is written, Bee ye holy for I am holy. Yee are fellow Citizens^r with the Saints, let your conuersation (as the Apostle^s saith) bee in heaven, that is, an holy conuersation, which is in truth an heavenly conuersation, as first descending from God, and from heaven, and then most vndoubtedly making you to ascend to God, and vnto heaven.

Hebr. 3. 6.
1 Cor. 3. 16
* Psal. 93. 5.

* Eph. 4. 24.
1. Pet. 1. 15. 16.
* Eph. 2. 19.
Phil. 3. 20

Sanctitie and holinesse is the very end of our election, for God^t hath chosen vs, that wee should bee holy and without blame before him. It is the end of our redemption, for Christ hath redeemed vs, that^u we being deliuered from our enemies should serue him in holinesse and righteousness all the daies

Eph 1. 4.

* Luk. 1. 74.

of

* 1. Theſ. 4.
4. 7.

of our liues. It is the end of our vocation that ^a every one should poſſeſſe his veſſell in holineſſe and honour, for God hath called vs not vnto vncleaneſſe, but vnto holineſſe.

* Pſal. 37. 16.
* Prou. 15.
16. & cap.
16. 18.

Without this, had ye all the bleſſings that mortality doth poſſeſſe, or mans heart can deſire, yet neuer can they bring either true happineſſe, or ſound comfort vnto the mind. Riches are accounted a great bleſſing of God, and indeed they are euen a crowne of glory, when they are found in the way of righteouſneſſe, but without ſanctity all the wealth in the world is

* 1. Tim. 6. 8.
* ca. 4. 8.

woorſe than pouerty. A ſmall ^b thing that the righteous hath is better than great riches of the vngodly. Better ^c is a little, euen a morſell of bread, and a dinner of green and ſowre herbs, with the feare of God, and with righteouſneſſe, than is a ſtalled oxe, and the reuenues of iniquitie. Godlineſſe of it ſelfe is

* Pſal. 84. 11.

gaine, yea as the Apoſtle ^d ſaith, it is great gaine, for it ^e hath the promiſe both of this life, and of the life to come, and by it we aſſuredly gaine Gods fauour in this preſent life, and eternall felicitie in the life to come. And no ^f good thing ſhall

* Luk. 9. 25.

God withhold from him that leades a godly life: but of all other gaine and aduanrage without this, it is moſt true which our Sauour ſaith, ^g What aduantage it a man to gaine the whole world, and loſe his owne ſoule? Or what can it thou or any man giue for the recompence of his ſoule vnto God?

* Deut. 28. 37
Jer. 24. 9.
* Jer. 25. 9.

Honour and renowne a great bleſſing of God, God himſelfe threatning it as a curſe vnto the wicked, that hee will make them a reproach, ^h a prouerbe, and a common talke among

* Rom. 1. 29.

the people, yea a deteſtation and hiſſing as the Prophet ⁱ ſpeaketh; but except the ground and foundation of a mans honor be ſanctitie and holineſſe, whoſe praiſe (as the Apoſtle ^j ſaith) is not of men, but of God; all our honour is nothing elſe, but an idle bruit, and blaſt of the people, a vaine tympany and

* Eſa. 5. 24.

ſwelling of a mans name, whoſe root as the Prophet ^k ſaith is rottenneſſe, and the bud thereof ſhall vaniſh into duſt, yea into

* 1. Mac. 2. 62
* v. 10.

duſt. ^l In the 1. *Chro.* 4. ^m It is ſaid of Iabeſh that he was more honourable than his brethren, and the reaſon is ſet downe in

the next verſe, for Iabeſh called on the God of Iſrael, that is, was a religious and holy man. On the contrary, 2. *Chron.* 26. ⁿ It

¹ It is said of Vzziah when hee had lifted vp his heart against God, Thou hast transgressed, thou shalt haue none honour of the Lord. God makes no other reckoning of the wicked and vngodly, be they neuer so glorious in the reputation and eies of men, but as of ignominious and vile persons. And so hee expressely calts them, *Psa. 15*. ¹ In whose eies a vile person is contemned: and that wicked king *Antiochus*, who was furnished by men *Epiphanes*, that is, illustrious and glorious, yet euen this *Epiphanes* in the 11. ^m of *Daniel* is entituled by God himselfe a vile person: In his place shall stand vp a vile person. Whereas all the godly and holy seruants of the Lord in the 4. of *Esay* are not only called glorious, The ^a bud of the Lord shall be beautiful and glorious, but euen glory it selfe, Vpon ^a all the glory shall be a defence, that is, vpon all Gods children. The reason of all which is either that which *S. Peter* giues, 1. *epist. 4. chap.* ^a Because the spirit of glory, which is the spirit of sanctification, doth rest on them: or else that which God himselfe giues, 1. *Sam. 2.* ^a Them that honour me, will I honour: but they that despise me they shall be despised.

Learning and knowledge a singular & rare blessing of God, of which *S. Austen* truly saith, in his fourth booke of Confessi. and 16. *chap. Scis tu Domine Deus quòd & celeritas intelligendi, & discendi acumen donum tuum est, sed non inde tibi sacrificabam.* Both the sharpnesse of wit to apprehend, and quicknesse of vnderstanding to discern and iudge, they are both thy gifts, O God, though oftentimes for these we do not sacrifice to thee, but to our selues. But had wee all the learning that mans wit can comprehend, knew we not only fise and twenty as did *Mithredates*, ^a but all the languages and tongues of men and Angels, knew we all secrets and all prophesies, and in a word, had we, as the Apostle saith, ^a all knowledge, and yet had not sanctity and holinesse, which is contained in the loue of God, and of our neighbours, as *S. Austen* rightly expounds ^a it, I might truly say not only with the Poet *ut scire n̄ quædam*, all this knowledge were as nothing, but more peremptorily with the Apostle, we our selues were nothing. The reason whereof, *S. Austen* giues in his fift booke of *Confessi.* and fourth chapter. *Infelix homo*

homo qui sciat illa omnia, te autem nesciat: Beatus autem qui te scit, etiam si illa nesciat. Qui verò & te, & illa nouit, non propter illa beator, sed propter te solum beatus est. Wretched man were hee that had learned all other things, & yet had not learned God and godlinesse; but he is a happie man that learns this, though he neuer learne ought elsie but this. And he that knowes both this and other things is not more happie for knowing them, but he is only happy for knowing thee O God.

How greatly God hath in his mercy enriched with all kind of knowledge this our most flourishing church and kingdome, and heerein this and the other *Sacred fountaines* of learning, from which as from the 2. great riuers of *Eden* so many streams of liuing water haue beene and are daily deriued, that they haue not onely moistned the neere gardens of the Lord, but like the ouerflowings of *Jordan* haue abundantly watered the whole land euen from *Danto Beerseba*, I suppose no man so blind as not to perceiue, nor so maleuolous, as with thanksgiuing not to acknowledge. And for my owne part I suppose and dare confidently auerre, that neuer was this lland in any age so abundantly, I say not furnished, but euen blest and beuitiesfied, not onely with the substance, but with the ornaments also of all learning, as in this our age, and in the two most happy raignes of this and our late, both most renowned and incomparable Princes, since those darke mists of superstition and Idolatry haue beene dispelled and abandoned.

*Phil. 1. 9.

Now this I pray with the Apostle, * that yee may abound yet more and more in knowledge and in all iudgement; but my speciall prayer for you is the same which our Apostle heere vsseth, that both yee your schues, and all your learning and studies may be sanctified vnto God. That yee would ioyne as S. Peter * exhorts with your knowledge temperance, with temperance patience, with patience godlinesse, with godlinesse brotherly kindnesse, with brotherly kindnesse loue; for if yee doe these things yee shall neuer fall. Esteeme all other knowledge, yea all things els whatsoener, with the Apostle, * but as losse and dung for the excellent knowledge of Christ Iesus our Lord, euen this practicke knowledge of which Saint

* 2. Pet. 1.

6. 7.

* Phil. 3. 8.

Iohn

John testifieth * He that saith he knowes him, and keepest not
his commandments is a liar, and the trueth is not in him; and
of which our Sauour saith, * This is eternall life, to know thee
to be the onely very God, and him whom thou hast sent Iesus
Christ. And seeing sanctitie and holinesse is both the badge
and cognizance of Gods children and seruants, the end of
their vocation and calling, the onely meanes to make all other
gifts of God to be true blessings vnto vs, without which they
are indeed blessings in themselves, but to vs they shall be
turned (as the Prophet ^b saith) into cursings: I conclude this
my exhortation vnto you with those fewe, but most effectuall
words of the Apostle, * Follow peace with all men, and holi-
nesse, without which no man shall see the Lord. And this be
spoken of the first point, namely the subiect of the Apostles
praiser, which is sanctification and holinesse.

God sanctifie you.] The second point which I proposed
was the author and worker of this sanctification, and that is
heere set downe to be God himselfe, [God sanctifie you:] for
whence els can any sanctitie or holinesse proceed, but onely
from him who is first of himselfe and essentially holy? yea as
S. Austen shewes, euen holinesse it selfe, and therefore cal-
led * the holy one of Israel; of whom the Seraphins sing
* holie, holie, holie is the Lord of hosts; and then is effectiuely
holie, as causing and working holinesse in others, as himselfe
doth often witnesse, I the Lord doe sanctifie you, whom the
Apostle ^b calles the Father of lights, that is, of all shining
vertues; and the spouse in the fourth of Canticles, the foun-
taine of gardens, because from him alone doth spring and
issue all those odoriferous graces and gifts of pietie, which
are more pleasant vnto God, then are all the beddes of
of myrrhe and spices: of whom S. Austen most truly saith,
^a *Quantacumq; bona, quamuis magna, quamuis minima, esse non
possunt nisi ab eo, a quo sunt omnia bona.* Every good gift and
euery perfect gift commeth from aboue, euen from the father
of light.

Now as God worketh in vs this sanctitie and holinesse, so is
he the onely worker and sole agent therein, without any helpe,

^a 1. Ioh. 2. 4.

^a Ioh. 17. 3.

^b Mala. 2. 2.

^b Heb. 12. 14.

^a Quicquid de
deo dicitur,
vel intelligen-
tur, non secun-
dum occidens,
sed secundum
substantiam
dicitur. lib.
3. de trinit.
cap. 3.

^a Psal. 78. 41.

^a Isa. 6. 3.

^a Exo. 31. 16.

^a Leuit. 20. 8.

^a 1. sam. 1. 17.

^a Vers. 15.

^a Lib. 2. de lib.
arb. cap. 17.

¶ 19.

1. Cor. 2. 14.

in Rom. 8. 7.

2. Cor. 3. 5.

* Lib. de bon.

per. ca. 13.

7. 13.

furtherance, or cooperation of our selues, of our free will, or of any power or facultie that is in man, for the ¹ naturall man perceiues not the things that are of God, neither can he, for they are euen foolishnesse vnto him, and the ² wisdom of the flesh is enmitie with God, and of ³ our selues we are not sufficient to thinke any thing (that belongs to pietie and Gods seruice, as S. Austen ⁴ expounds it) but all our sufficiencie is of God. And most cleerely *Philipp. 2.* ⁵ It is God that worketh in vs both the will and the deed; to which purpose S. Austen excellently saith in his *Enchiridion ad Laurent. 32. cap. Nolentem praeuenit ut velit, volentem subsequitur ne frustra velit*: God at the first by his preuenient grace doth worke this in vs to be willing, and after with his subiequent grace he accompanies vs, that being willing we should not will in vaine. And againe in his booke *De grat. & lib. arbitr.* and 17. chap. *Ut velimus sine nobis operatur, cum autem volumus, & sic volumus ut faciamus, nobiscum cooperatur*: God without vs, or any helpe or worke of ours doth make vs willing, and he doth cooperate & worke with vs when we are made willing. It is most sure indeed as he saith, that it is we that will when we are willing, but it is he that makes vs to be willing, of whō it is said: The will is prepared of the Lord. *Velle & currere meum est, sed ipsum meum sine dei semper auxilio non erit meum*, saith S. Ierome ad *Ctesiph.* To will is mine, & to worke is mine, but euen this that is mine without Gods speciall and continuall helpe cannot be mine. All which S. Austen fully expresseth in the place ⁶ before alledged, *Sine illo vel operante ut velimus, vel cooperante cum volumus ad bona pietatis opera nihil valemus*: Without Gods operation to make vs willing, and cooperation when we are willing, in the good actions of piety we are neither able nor willing to worke any thing.

⁴ De gr. &
lib. arbitr. ca. 17.

⁵ Eph. 2. 1. 5.

This the Scripture further to declare teacheth ⁷ vs that the vnregenerate man is dead in sinne and trespasses. And most significantly is he said to be dead in sin: for though it be most true that by the transgression and fall of Adam, the naturall faculties of mans minde are not extinct nor abolished, yet are they so exceedingly maimed and weakened thereby, that they which were before *naturales potentiae*, as the Logicians call them,

them, that is naturall powers and abilities, are now by reason of that originall transgression of our nature, become in man naturall impotencies and debilities. And they which in the integrity of mans nature had strength and power both to will and to performe the works of pietie and grace, are now in the infirmities and corruption of the same nature disabled wholly to the works of grace, and retaining onely an ability to the works of nature, to all and every action of piety and grace, are, as the Apottle, & after him S. Austen¹, teacheth, wholly dead, and quite lost, in this state no more able to will or moove to any action of grace, then is a dead man in nature able to will or moove to any action of nature.

For which cause the Scripture calles our conversion vnto God sometimes a resurrection¹ from death, sometimes a new creation² in Christ, but most vsually a new birth³, a quickning⁴, or regeneration; to teach vs, that as in our naturall birth and first creation, we are no agents at all to giue life, will, or motion to our selues, but all proceeds from him who breatheth life into a liuelesse body; right so in our new birth, or new creation, which is our conversion vnto God, we which to grace are whollie dead, cannot possiblie be any agents to giue either a spirituall life and quickning, or will or motion vnto our selues, but all proceeds onely from that spirit of grace, by which being first spirituallie reuiued and quickned, we are then made both willing and able to performe the workes of grace. And like as iron of it selfe being a dead and dull mettall, hath no other motion nor inclination at all, but onely to the earth, and centre, yet when it is once touched with the loadstone, it then directs all his course and motions toward the pole in heauen, nor euer can rest till it point thereat: Euen so it is in vs, we of our selues, in this our depraued nature being in all spirituall actions like iron of a very hard, and besides of a dull and dead mettall, all the motions, affections and inclinations both of our minde and will bend onely to the earth, and to base and earthly desires; but when once our hearts are touched with Gods spirit as with a loadstone, and wee anointed with that sacred vnction, of which the Apottle⁵ saith, that it is *Hab.*

¹ *Libero arbitrio male v. tens homo, & sperditur, & ipsum; sicut*

² *quis se occidit, se ipsum non poterit resuscitare cum occiderit, &c.*

³ *Ench. ad*

⁴ *Lut. cap. 30.*

⁵ *Reu. 20. 6.*

⁶ *Eph. 2. 10.*

⁷ *& Gal. 6. 15.*

⁸ *Ioh. 3. 7.*

⁹ *& 1. Pet. 1. 3.*

¹⁰ *23. Eph. 2. 5.*

¹¹ *1. Ioh. 2. 10.*

then by the force, and diuine verrue, and vigour thereof, both our selues, our wils and actions are conuerred and turned towards God, and toward heauen, and bend to Christ Iesus, as to the onely *Cynosure*, and that celestially pole whereby we are directed in this our short, but very troublesome and tempestuous passage, till we arrive at our last and best haue in Gods kingdome and in heauen.

All which God most cleerely expresseth to be his owne worke, and in no part ours. *Ezek. 36.* ^a A new heart will I giue you, and a new spirit will I put within you, and I will take away your stonie heart, and I will giue you an heart of flesh, and I will cause you to walke in my statutes, to keepe my iudgements, and to doe them. The giuing of a new spirit to quicken, of a new heart to will and desire, the changing of our stonie, and as S. ^b Austen calls them, inflexible hearts into pliable and teachable hearts of flesh, the making of vs to walke in his statutes, and to do them, all this God challengeth wholly to himselfe alone, leauing nothing in this whole worke for vs, but only that excellent confession of S. *Cyprian*, so often commended by S. *Austen* ^c, *In nullo gloriandum est, quia nihil est nostrum*, we must boast our selues of nothing, because nothing is our owne, but all is the gift and worke of God.

^a Lib. de Cor.
& gra. cap 7.
& 9. & lib.
de bono pers.
cap. 12.

As for the maner of this working of God in our hearts, though I may not in this straitnesse of time at large staie to unfold it, yet suffer me in this place especially, though but in few words to touch the same, the rather because hereon in my opinion depends the very point, and maine issue of the whole controuersie twixt vs and them. For it is most inuiouous to the grace of God which they teach, that in our conuersion Gods grace is onely *excitans gratia*, as if by it we were only awakened out of some slumber or sleepe in sinne. The efficacy of which grace consists, as they suppose, in those motions, inducements, and suggestions, which God propoeth to our vnderstanding, that our reason being enlightened and enformed thereby, our will of it selfe without any further agencie or speciall worke of God may at his owne choice freely yeeld, or deny assent thereto. This Bellarmine at large declareth in his first

first booke *De gra. & lib. arbit.* and in diuers chapters^d thereof, where in the whole scope of his treatise hee sheweth, that God in our conuersion is no Physicall^e, but onely a morall cause and agent, which works *suadendo, hortando, consulendo*, as he saith, by aduising, exhorting, & proposing periuasions vnto vs, as if a man should perswade his friend to some iourney or voyage which he were able to vndertake, but onely vnwilling till he were induced thereto by some reasons; which is Bellarmine owne comparifon^f. And to omit other citations in his 6. booke 15. chap. and 8. proposition, he exprelly saith, *Gratia dei quantumuis efficax, nihil est aliud nisi suasio, que non determinat voluntatem, sed inclinat per modum proponens obiecti*, the grace of God how effectuall soeuer it be, is nothing els but a suggestion and motion which doth not determine the will, but incline it by proposing obiects vnto it.

^a Cap. 2.
^g quarta, cap.
12. Siquitur.
^e S. Hoc loco.
^f S. Rursus.
^g Videmus
velle nostrum
fieri a deo non
per Physi-
actionem sed
per vocatio-
nem qua est
moralis incli-
natio. cap. 12.
^h Rursus.
ⁱ Cap. 14.
^j At vt.

I will heere omit what before out of the Scripture is declared, that Gods grace in our conuersion is not onely an excitant, but a viuificant grace, whereby we are not wakened, but reuiued and quickned, as the Apostle saith, from the death of sinne; as also that it is not onely an alluring or perswading, but an attracting, and drawing grace, as both Christ himselfe witnesseth^a, None can come to me except the father draw him, and his Church acknowledgeth^b, *Draw me*, and we will run after thee. Of which drawing S. Ierome truly obserues, handling those words of our Saviour in his 3. booke *aduersus Pelagianos, frangit superbientem arbitrii libertatem*, this doth ouerthrow the arrogant freedome of our wil; for he that is drawen comes not of his owne will, *sed aut retrectans & tardus, aut inuitus adducitur*, but either with strugling or vnwillingly is hee brought vnto Christ.

^a Ioh. 6. 44.
^b Cant. 1. 3.

But to omit these, S. Austen is most cleere and pregnant in refuting these new Romish, but in verie deed old Pelagian fancies. In his first booke against *Pelag.* and *Celest.* 10. chap. he first shewes how *Pelagius* with these very answers of *Bellarmino*, shifted off that testimony of S. Paul. It is God that worketh in vs to will, he works it, said *Pelagius*, when by reuealing wisdom in *desiderium Dei stupentem suscitauit voluntatem*, he awakens

awakens and stirres vp our stupid will to the desire of God, when he enflames vs with proposing the promises of future glory & rewards, and when he doth *suadere omne bonū*, aduile and counsell vs vnto all goodnesse. Thus said Pelagius. *Sed nos eam gratiam volumus*, saith S. Austen, but this is not that grace which the Scripture, & which we do teach, for it is not enough that the promises be proposed, vnlesse they be beleueed, nor that wisdom be reuealed, vnlesse it be loued, *nec suadetur solum omne quod bonum est, verum & persuadetur*, neither doth Gods grace in our conuersion onely counsell and perswade vs vnto good, but it makes a man effectually to yeeld vnto Gods motions and perswasions: and in the 24. chap. speaking of this very worke of God, which is as he there saith, inward and hidden, he addes, *mirabili ac ineffabili potestate operatur Deus in cordibus hominum, non solum veras reuelationes, sed etiam bonas voluntates*, that God by a wonderfull and ineffable power, (which must needs be more then any perswasion) doth worke in mens mindes not onely true Reuelations (which is wrought vpon the reason) but good affections and desires, which is wrought immediately vpon the will. The very same doth he againe teach in his 107. epist. where purposely he refutes *Vitalis* for saying, that to consent to Gods calling or his Gospell was not any speciall gift of God, but an act flowing from the freedome of our will, when our vnderstanding is enlightened by the doctrine of God. As also in his booke *de spir. & lit.* 24. chap. where hauing declared how God vseth these perswasions vnto vs, whether externall in his word preached, or internal in the cares of our hearts (which in the Scripture are fitly termed the vocation and calling, or the knocking of God at our hearts) he truly saith, that to consent or dissent is an act indeed of our will, but this that we doe consent is the gift and worke of God in our hearts, which worke he elsewhere more especially declares, to consist not onely in setting those objects before our minde or will, but *præbendo voluntati res efficacissimas*, in giuing most effectually strength vnto the will to affect and to desire the same, and making a man not onely to see the truth, but to loue it also, which ariseth as he

* Matt. 22.

14.

Apoc. 3. 20.

* *Id. de gra. & lib. arb. ca. 16.*

he saith, not from the freedome of our will, but from the spirit of God which is giuen vnto vs. And afterwards ^m hee moues (as he well termes it) a profound, but a verie notable question to this purpose, how it comes to passe that when God vseth the same or the like perswasions and suggestions to two mē, *vnus ita suadeatur ut persuadeatur*, the one is effectually perswaded, & not the other: did mans conuersion depend on mans owne will? he might most easily haue answered this question, because the one by the freedome of his will assented vnto Gods motions, and the other by the like freedome of his will dissented there from, or else because to the one, the perswasions and suggestions were congruous and fitting, and not vnto the other. But S. Austen knowing right well, that it might iustly & no doubt would againe be replied, what should worke the congruitie of the ones will vnto Gods perswasions, and not of the other? which he saw could be referred to no other cause but onely to the grace of God giuen to the one, and not giuen to the other, therefore he tels vs, that hee can giue no other answer to that question, but that of the Apostle, ^m *O altitudo*, O the depth of Gods iudgements! who of his mercy giues his grace, and thereby makes the one willing to turne to God, and so hee is effectually perswaded, and in his iustice withholdes that grace from the other, and so he remains stil vnwilling & vnperswaded. In which answer, as being most sufficient, S. Austen so fully rests himselfe, that he addes this conclusion, If any desire a better answer, *quarat doctiores*, let him seeke to those that are more learned, but take heed he finde not those that are more presumptuous. ^m *Cap. 34.* ^m *Rom. II.* ^{33.}

Thus we see that there is a further working of Gods grace on our wils, besides that illumination & perswasion which is wrought on our vnderstanding: for though it be most true which both Philosophers and the Schoolemen teach, that the will doth euer follow the last iudgement and conclusion of our practike reason, yet because (which is most specially to be obserued in this point) euen this last iudgement of our reason is subiect to the power & arbitrement of our will, that so hauiug had a most pregnant and fit reason and conclusion proposed

posed vnto it, yet of it owne freedome and libertie by a certaine conuience may auert, and turne it selfe from that, and attend or looke onely at another, though farre weorte and weaker conclusion, and by this attendance make this to be the last determination of reason: therefore lest our will, which of it selfe is euer most ready to turne away from God, and from all his perswasions bee they neuer so forcible, should at the time or instant of our conuersion vse this her liberty in turning away from them, God who hath the hearts of all men in his owne hand, and who hath, as S. Austen at large and excellently sheweth, more power ouer mans will than man himselfe, by his diuine and secret, but, as S. Austen calls it, most omnipotent power and ineffable operation of grace, doth both stay and hold our wil that it auert not from his motions, and so bends and inclines it, and by it owne willingnesse, as S. Austen saith, and therefore without all force and violence, doth euen draw it to yeeld her consent vnto his perswasions, as to the last, and (as they are indeed) the best iudgement and determination of our practicke reason. Which worke of Gods grace is so effectuell in mens hearts, that as S. Austen in his booke *de predest. sanct.* 8. chap. truly saith, *a nullo duro corde resistitur*, it is neuer reiected of any though most obdurate and inflexible heart or will, for this grace doth euen mollifie the heart, and makes it willing to embrace, affect, and will that wherein to God periwadeth.

But leauing these obscure, though indeed most needfull subtilties of learning vnto those in this place, whose wits and studies are more conuerfant and exercised therein, then ours, whose endeouours are imploted vnto most plaine and vulgar perswasions, I rather desire briefly to answer, and, if I can to wipe away that one doubt and obiection, which as it is most popular and plausible, so is it euer most obuius in this cause, which is, that if we haue not liberty and free will to turne vnto God and godlinesse, then all precepts, exhortations, admonitions, and reproofes, may seeme to bee in vaine; for what folly were it, say they, to exhort, or command vs to doe that which is not in our power or libertie to performe? as if a man should

De Trinitate.

De corr. & gratia.

Sine dulo habent lumen non cordium quo placeat inclinandum omnimotentis simam potestatem.

Quomodo adduxit nunquid corpora ista vbi vultis adigantur? Intus est, corda tenet, corda mouet, volentibus eorum, quas ille in se operatus est, traxit.

B. A. lib. 5. de gratia. cap. 17. & 8. de lib. de iusticia. cap. 1. & 2.

should exhort one to runne which were fast inclosed in a pit or prison, out of which he had no power nor free liberty to come forth.

For answer whereunto, I first say the same that S. Austen doth in his booke *de grat. & lib. arbit.* 16. chap. where setting downe this very obiection of the *Pelagians*, *magnum aliquid Pelagiani se scire putant, quando dicunt, non inberet deus quod sciret non posse ab homine fieri*; God would neuer (said they) command that which he knew man could not performe: S. Austen answers them, that therefore God commands somewhat which man cannot doe, that man may learne to seeke of God ability to doe it. *Fides enim impetrat quod lex imperat*, for faith obtaines in prayer, what God commands in his law; as hee there and elsewhere [°] declares: For which cause S. Austen himselfe very often [°] useth that woorthy prayer which *Pelagius* much disliked, as you may see in S. Austens booke *De bon. per. seu.* cap. 20. *Da Domine quod iubes, & iube quod vis*, Giue me O Lord ability to doe what thou commandest, and command me what thou wilt. To which purpose he again most fely faith in his booke *De corrept. & grat.* 3. chap. speaking of precepts, reproofes, and praiers, *O homo in praeceptione cognosce quid debeas habere, in correptione cognosce in te vitio non habere, in oratione cognosce unde accipias quod vis habere*: O man, by Gods commandements thou maiest learne what is thy dutie, and what thou oughtest to doe; by Gods reproofe thou maiest learne it is thy owne fault that it thou canst not doe; by thy owne prayer to God thou maiest learne of whom to seeke, that it thou maiest be able to doe.

Besides which use, rightly noted by S. Austen, to giue yet further satisfaction to this doubt; Is it indeed folly or vanitie, as they collect, to command man to doe that which is no way in his free will or ability to performe? What will then or ability had dead *Lazarus* to rise out of that lothsome pit of his graue, when Christ commanded him and said [°] vnto him, *Lazarus come forth*? What power againe or free will to rise from death had either *Dorcas*, or the other maide in the Gospel, when Christ commanding said [°] vnto the one, and as [°] Luk. 8. 54.

- Acts 9. 40. Christs messenger S. Peter said * to the other, Maide arise. And to omit infinit like examples, what power or freedome of will had either the impotent and palse man that was carried by others, to stand vp; or S. Peter himselfe to come out of *Herods* prison wherein he was fast lockt, and fettered with iron chaines; when Christ commanded * the one to arise, and take vp his bed, and walke; and the Angell from Christ commanded * the other to arise quickly, and follow him out of the prison? Indeed for a mortall man whose words are onely significative, or for any creature whatsoever by his owne authoritie to haue commanded or exhorted any of these in this sort, had beene meere folly and madnesse; but for Christ Iesus and almighty God, whose words as the Prophet * shewes, are not onely significative, but operative, *dixit & facta sunt*, & whose spirit effectueth what his words betokeneth, for him thus to command, is so farre from being any token of folly, that it is in truth a most vndoubted argument of his omnipotent Maiestie, and of his infinite power. And this God himselfe declares in that most liuely type and figure of our regeneration, *Ezech. 37* *. What a ridiculous matter might it seeme for the Prophet to command and exhort the dead bones to come together; yet when the Prophet at Gods commandement, and from God prophesied vnto them, and said; O drie bones heare the word of the Lord, the bones came together bone vnto bone, and as he continued prophesying, the sinewes and the flesh grew vpon the bones, and the skinne covered the flesh. And when he againe prophesied vnto the winde and breath, saying, Come from the soure windes O breath and breath vpon these, the breath came into them, and they stood vp, and were liuing men. Right so in our new birth or regeneration, which the Apostle calls our first resurrection, though the Prophets and messengers of God prophesie and preach Gods word vnto such as are quite dead in sinne, euen meere *skeltons* like to those dead and drie bones, yet because the word which they preach is not mans word, but Gods *, which like the bowe and arrowes of Jonathan * neuer returns voide * or empty vnto God, though in the reprobate it take no other effect

* Luke 8. 11.

* 2. Sam.

1. 21.

* Iay 55. 11.

effect but publish and witness vnto them their dutie, and so leaue them without all excuse in the sight both of God and men, yet in those whom God effectually calleth, happily at the first Sermon or exhortation, it brings bone vnto bone, & at a second Sermon or exhortation, it brings flesh and sinewes vpon the bones; and as Ezechiel with others the seruants of God continue their prophetying and preaching, at last even those dead and drie bones become not onely liuing soules, but sanctified temples vnto God.

Wherefore to end this argument, wherein by reason partly of the obscuritie, and partly of the varietie of the matter, I haue stood longer then I first intended, I conclude this whole point with that short sentence of S. Austen in his 3. booke *De lib. arb.* 16. chap. *Deus & velle precepit, & posse praeuit, & non impune nolle permisit*: God commands all men to be willing, he giues vnto some his grace to be able, he permits others to remaine vnwilling, but neuer withall to remaine unpunished. And this be spoken of the author of our sanctification, which is God, of whom the Apottle heere desires this sanctity when he praied, *God sanctifie you.*

God of peace.] The title which the Apottle giues to God is not lightly to be ouerpasse, in that he heere calles him *the very God of peace.* And though many reasons might be alledged why God is so called, yet for our present purpose I will propose but one, which is to put vs all in minde of that Christian charitie, peace and concord which ought to be among all Gods children, seeing this God, who is God and father vnto vs all, is the God of vnitie and lone; and as the Apottle heere describeth him, *The very God of peace.*

And truly whether it be to teach vs the necessitie of this lesson, or to signifie our dulnesse and frowardnesse in learning and practising thereof, or for some other reason, I cannot tell, but I verily suppose that neither any one doctrine is more often vrged in the whole Scripture, then is this doctrine of charitie, nor any one sinne more often and more earnestly reprooued therein, then is the want of charitie. Our Saviour tels ^b vs ^b Mat. 22. 39. that of the two great commandements whercon depends the

whole Law and the Prophets, the one is this lesson of loue and charitie. And lest any should imagine that himselfe had abrogated any part of that law, hee renues ^c this precept in a most effectuall maner: A new commandement giue I vnto you, that yee loue one another, as I haue loued you, that yee also loue one another: By this shall all men know that yee are my disciples, if yee loue one another. Of this the Apostle ^d testifies, The whole law is fulfilled in one word, which is this, Thou shalt loue thy neighbour as thy selfe; & ^e He that loueth another hath fulfilled the law, for ^f The end of the law is loue out of a pure heart. Of this S. Iohn saith, ^g If any man say I loue God, and hate his brother, hee is a liar: for how can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene? Of this S. Peter saith, ^h Aboue all things haue feruent loue among you. And to omit other testimonies, S. Austen often ⁱ and truely saith of this, that without it *multa sancta haberi possunt. sed prodesse non possunt.* saith, knowledge, and many gifts and graces of God without charitie may be in a man, but without charitie they can neuer profit a man.

ⁱ Lib. 5. de
bap. cap. 8 &
ca. 23. lib. 15.
de trinit. ca.
18.

I haue heeretofore in my cursorie obseruations vpon the 1. to Titus spoken somewhat of this point in the hearing of diuers of you; and being now occasioned by my text to handle the same point againe, though it were not hard to finde varietie of arguments in a matter so plentious, that I may truly say, *non copia, sed modus querendus est*, yet let it not seeme grieuous vnto you, which to me seemes most conuenient, and which the Apostle ^k teacheth to be for you a sure thing, if from that same fountaine of loue and dutie which I haue vnto this place, I recommend vnto you some part of that same exhortation from the same God of peace.

^k Phil. 3. 1.

Let me first say vnto you as Moses once said to Gods owne people, *Dent. 29.* ^l Let there not be among you any root that brings forth gall and wormewood. Your Colleges they are seminaries of pietie, nurseries of Religion and vertue, and like the house of Bethel, or the garden of Eden, they are the verie houses of God, and pleasant gardens of the Lord, the trees of knowledge

^l Dent. 29.

knowledge and trees of life (which are the best , nay the onely timber wherewith to builde the temple and sanctuary of God) must so successiue grow in these gardens , that it may euer truely be said of them, *auulso vno non desistit aliter aureus.* ^{11. 6.} And I pray God to blesse and multiplie such blessed plants in all your Colleges. But if instead heereof there should be nourished in these places those venomous and deadly weedes, which Moses calls the roots of gall and wormewood, which are the very bane and poison not onely of mens studies , but of mens mindes and maners, what other fruite may be expected, then that which God laid [°] as a curse vpon the earth : Thorns [°] Gen. 3. 18. and thistles shall it bring forth [°] or as the Poet [°] expresseth it, *Pro mollivola , pro purpureo narcisso Carduus , & spinis surget palmyrus acutus , Infelix lolium , & steriles dominantur aucuna.* Take heed therefore, I beseech you, there be no roots of gall or wormewood in your hearts, or among you.

Let me againe say vnto you as S. James [°] doth , Who is a [°] 1. iiii. 3. wise man, and indued with knowledge among you? Let him shew forth his workes in *meekenesse* of wisdom. But if yee haue bitter enuying and strife in your hearts, reioice not, neither be lyars against the trueth : This wisdom descendeth not from aboue, but it is earthly, sensuall, and diuellish, for where is enuying and strife, there is sedition, and all maner of euill works ; but the wisdom that is from aboue is first pure, and then peaceable, gentle, easie to be entreated, and the fruit of righteousnesse is sown in peace of them that make peace.

When the strife began betwixt Abraham and Lot, the Scripture [°] notes it as a speciall memorandum, *And there were* [°] Gen. 14. 7. *Cananites, and Perezites at that time in the land :* Doubtlesse there are at this time also in our land, and I wish there be not among our selues, too many who carry Cananitish hearts and mindes , who would no lesse then the old Cananites, Reioice and triumph in your discord, and blaspheme the name of God and his holy religion which we professe ; saying among themselves, Aha, so would wee haue it. Lest any such thing be euer heard in *Gath*, or spoken in the streets of *Ashalon*, let those who haue the spirit of Abraham , learne also the speech and language

ibid. v. 8.

language of Abraham, who though he was both in age and dignitie superior to his nephew Lot, yet came and said vnto him, I pray thee let there be no strife betweene thee and me, nor betweene thy seruants, and my seruants, for wee are brethren; brethren not so much by blood, as by Religion to be linckt together, as S. Austen ^c obserueth.

^c Lib. de mor.
eccl. cat. ca. 30.

^e Prim. ca. 20

^a Spec. disc.

pt. 17. &

Quodl. pt. 69.

It was a diuellish precept of Machiauell ^e, and most cunningly euery where practised by the Iesuits, as their owne professors ^a obserue and witnesse, but deriued first from the lowest pit of hell, *Diuide & impera*. Farre be it from any of Christs disciples to learne such lesions, or from so Antichristian teachers, much rather let vs oppose hereto that vndoubted maxime

^x Mat. 12. 25.

of our Sauour ^x who is truth it selfe, Euery kingdome diuided against it selfe shall be brought to nought, and euery citie or house diuided against it selfe shall not stand; or that wise counsell of Caselius a Lawyer, mentioned in Macrobius ^z, Who being asked by a Merchant how his partner and hee should diuide their shippe betweene them, answered, *Nauem, si diuidis, perdis; nec tu illam, nec socum habebis*: yee all saile in one shippe, diuide and cut this ship a sunder, you spoile it, if not with it your selues. Or if there be any that wish or seeke a rent and diuision thereof, let such remember, that she was not the true and naturall mother which saide, ^a Let it be neither thine nor mine, but diuide it, but she onely who was content it should be whole, though it were with the certaine losse of her owne tender and most deare infant. And we must suffer as S. Austen ^a wisely obserues, *Infansile corpus a falsa matre nutriripotius, quam concidi*: rather the wrong mother to nurse the childe, then it being diuided them both to lose it.

^a 1. King. 3.
26.

^a Lib. 6. de
lap. ca. 25.

^b Psal. 34.
12. 14.

I will end this my exhortation vnto you with those words of the Prophet, ^b What man is he that would liue and faine see good daies? keepe thy tooing from euill, and thy lippes that they speake no guile, eschew euill, and doe good, seeke peace, and follow after it.

^c Psal. 133. 2.

Now as charitie is most acceptable, and like the ointment of Aaron ^c pleasing vnto God, so doe the Scriptures in infinite places witnesse how much God hateth and detesteth the want
of

of charity; yet out of that maine Ocean I will but take one drop or two. In the 1.^d of *Amos* God threatneth to breake the bars of *Damascus*, and send a fire into the house of *Hazeael*, and deuour the palaces of *Benbadad*; and why? because they were not satisfied with the overthrow of the *Gileadites* their enemies, but further without all compassion to wreake their wrath vpon them, they threshed *Gilead* and that with threshing instruments of iron. Likewise in the second chap.^e God threatens to destroy the *Moabites*,^a v. 1. 2. and that they shall die with shouting, & with the sound of a trumpet, because they were not contented onely to spoile the *Edomites*, though they were not theirs onely, but Gods enemies, but to satisie their rage and malice, they burnt the bones of the king of *Edom* into lime. This is that which God 'so earnestly reprooues in the *Edomites*, in the prophesie of *Obadiab*^b, & threatens for this cause to cut them off for ever. Thou shouldest not haue beholden the day of thy brother when he was made a stranger, thou shouldest not haue reioiced in the day of their destruction, nor haue spoken proudly in the day of affliction, neither shouldst thou haue looked on their affliction in the day of their destruction; but as thou hast done, it shall be done to thee, thy reward shall be vpon thine owne head.

I might adde heereto a further iudgement of God, mentioned in the *Apostle*,^c Whosoever hateth his brother is a manslayer, & yee know that no manslayer hath eternall life abiding in him. But hauing spoken thus much concerning that brotherly charitie and peace which wee ought to haue one towards another, I would gladly adde somewhat of that peace, which we all iointly owe vnto the Church of God.

Of this peace the prophet *Daniel* saith^d, O pray for the peace of *Ierusalem*, they shall prosper that loue thee, Peace be within thy wals. Of this the *Apostle* saith^e, I beseech you marke them diligently which cause diuision and offences contrary to the doctrine which yee haue received, and auoid them, for they that are such serue not the Lord *Iesus*, for^f God is not the authour of diuision, but of peace in all churches.

Of this *Dionysius* that ancient Bishop excellently writ to *Nomianus*, when hee began his schisme, as you may see in his epistle set downe by *Eusebius* in his 6. booke and 44. chap. If you *Nomianus*

haue gone vnwillingly (as you pretend) from the Church, shew it by your voluntary and willing returning to the Church againe. *Oportebat quidem nihil non ferre ne ecclesiā Dei scinderes.* you should haue borne with whatsoeuer, rather then haue made a rent in the Church of God. It is a more glorious martyrdome to suffer for auoiding a schisme, then for auoiding the sinne of Idolatry. In the one you suffer martyrdome but for one soule, in the other you suffer for the whole Church of God. Thus said *Dionysius*. Of this *Gregorie Nazianzen* was so studious and zealous, that when the Church at *Constantinople* began to be diuided, as he supposed by occasion that he possessed that sea, he openly said, and his speech was much more commendable then his fact, *Si propter me ista tempestas*, If this stirre and tempest be for my sake, take me, & cast me into the sea, that the storme may cease, and the Church may enioy her calme, as *Rufinus* reports in his 2. booke & 9. chap. To this *S. Cyprian* at large perswaded in his booke *de vnitate ecclesiæ*: Let no man thinke, saith he, that the good will depart from the Church; *Triticum non rapit ventus, sed paleas*: It is not wheate but chaffe which the winde blowes away. Those can neuer abide in God, that will not abide in the vnitie of the Church of God. Though such giue their bodies to be burned, or to be deuoured of wilde beasts, *Non est illa corona fidei, sed pœna perfidiæ*, That is no crowne of their faith, but a punishment for their perfidiousnesse: *Occidit talis potest. coronari non potest*: A man may happily be killed, but neuer crowned in a schisme. Of this *Martianus*, though no good bishop, most passionately said, when *Sabbatius* whom he had formerly ordained *Presbyter*, began to make a tumult and diuision in the Church, *Multa satius fuisset*, It had becne much better, and I wish rather I had laid my hands vpon thornes then impoled them vpon the head of this troublesome *Sabbatius* as *Socrates* relates in his 5. booke and 20. chap. For preserving this peace *Polycarp* and other ancient bishops were so carefull, that though they differed in iudgement about some rites and smaller matters, yet neuer for that cause would they breake the vnitie of the Church, or make a separation one from another, as *Eusebius* declares in his 5. booke and 23. chap. *Frivolum enim & quidem meruò indicarunt consuetudinis gratia a se mutuò segregari eos, qui in præcipuis religionis capitulis consentiant*, saith *Zozomen* in his 7. booke, and 19. chap. speak-

ing of Polycarp and Victor, They iudged it friuolous and childish, and indeed not without cause, to disagree and make a separation for customes & ceremonies, when they did agree in the substance & chiefe points of Religion. For this S. Austen so earnestly pleads (besides many other places) thorowout his whole 7. bookes, *De Baptismo contra Donatistas*, that I suppose the diligent perusal of those bookes would easily perswade a man that is not too much led with a partiall or selfe conceit, to do much, and to suffer much more for the vnitie and peace of the Church; of which hee thus¹ saith, *Omnia bono pacis & unitatis esse toleranda*. That all things must be borne with for peace & vnities sake; & cause him euer to shun yea detest a rent or schisme in the church: of which he againe saith, and prooues it in his 2. booke and 8. chap. That the sinne of schisme is more hainous, then is the sin of Idolatry: and more peremptorily in his 1. booke *contra epist. Parmen. 4. chap. sacrilegium schismatis omnia scelera supergreditur*, there is no sin, no sacriledge, nor robbery so great, as is this, to rob Gods Chuch of her vnitie and peace.

Lib. 6. ca. 22.

But because I hasten to say somewhat of the other points which remaine, I will not go forward in this so large and spaciuous a field, but conclude this whole point of peace, partly with those words of our Sauour, *Hanc salu in yourselves, and haue peace one towards another*, partly with the words of the Apottle², Finally brethren fare yee well, be of one mind, & liue in peace, and the God of loue and peace shall be with you. And this be spoken of the title that is here giuen to God, that he is called, *The very God of peace*.

Mark. 9. 50.

1. Cor. 13.

11.

Sanctifie you throughout, that your whole spirit, and soule and bodie may be kept blamelesse] The maner of our sanctification (which was the third generall point I proposed) is heere set downe, which is, that it must be totall, and intire, that both our vnderstanding & reason, which is meant by the spirit; and our will and affections, which are meant by the soule; and our externall and outward actions, which are meant by the body, may all be holy, and so wee whollie sanctified in the sight of God. By which integritie of sanctification, the Apottle meanes not any such perfection of sanctitie as is voide of all sinne; for the Scripture euerie where doth witness, that no such sanctitie is to be expected or hoped for, while we carry about these bodies of sinne. The Apostles confesse

* Jam. 3. 2.
 * 1. Ioh. 1. 8.
 30.
 * 1. Cor. 5. 21.
 * Heb. 4. 15.
 * 1. Lib. 2. cont.
 Pe ag. & Col.
 cap. 32.

* Isa. 53. 6.

* Gal. 3. 22.

* Rom. 1. 23.

* Lib. 2.

plainly of themselves, and such as are most righteous in this life, In ^o many things we sinne all : And if ^r we say we haue no sinne, we make God a liar, and his word is not in vs. This was the prerogative of Christ alone, that he knew ^r no sinne, and in all things ^r he was tempted like vs, sinne onely excepted : Of whom S. Austen saith ^r, That hee was therefore prefigured by the spotlesse lambe, to signifie that he alone should be without all spot of sin, to heale all our sins, *Solus in hominibus, quod querebatur in pecoribus* : He onely among men was such as they sought among the beasts, that is, without spot and blemish. But of all other besides him, the Scripture saith ^r, All wee like sheepe haue gone astrae, and the Lord hath laide vpon him the iniquitie of vs all. And againe, ^r the Scripture hath concluded all vnder sinne, for ^r all haue sinned, and are deprived of the glory of God. *Nemo mundus a peccatis*, saith S. Ierome ^r, against Iouinian, *nec si vnus quidem die fuerit vita eius* : None is cleane from sinne, no not though he liue but one day vpon the earth. And S. Bernard in his 23. sermon vpon the Cantic. most significantly saith, *Non peccare Dei iustitia, hominis iustitia indulgentia Dei*, not to sinne is Gods iustice, to haue pardon of sinne is mans iustice.

It was one heresie of the Pelagians, as S. Austen shewes in his booke, *De heresibus ad quod vult. her. 88.* and in his booke *De bono per se. 5. chap.* that the iust in this life are voide of all sinne, and without spot or wrinkle ; which error of theirs S. Austen almost euery where refels, but specially in his books *Contra duas epist. Pelag.* in the first whereof, and 14 chap. he saith, *Multi fideles sunt sine crimine, sine peccato autem dixerim neminem* : Many godly and faithfull men doe liue without crime, (so did Zacharie and Elizabeth, as he elsiewhere ^r declares) but without sinne not any : which distinction he againe repeats and explains in his *Enchir. ad Laur.* 64. chap. and in the third booke, and 7. chap. We call (saith hee) the vertues of iust men perfect in such sort that there belongs vnto their perfection, *ipsius imperfectionis & in veritate cognitio, & in humilitate confessio*, Both the knowledge and acknowledgement of our owne imperfection. And therefore in his 9. booke of *Confessions*, & 13. ch. *Ve etiam laudabili vita hominū si remota misericordia discutias eam*. Wo be, saith he, euen to best & most praiseworthy life of man if thou shalt examine it in iustice, & not in mercy.

S. Ierome

* 1. Lib. 1. cont.
 Pel & Col.
 ca 48.

S. Ierome likewise at large and excellently refuting the same heresie of the Pelagians, both in his epistle *ad Ctesiph.* and in his three books *aduers. Pelag.* truly saith, *Hec hominibus sola perfectio, si imperfectos se esse nouerint:* This is the onely perfection of men in this life to know and acknowledge their owne imperfection. And whereas the Pelagians often & intolently objected¹ that in the Scriptures both Moles and Christ himselte doth exhort vs to be perfect, S. Ierome answers that they doe it in this meaning, *Ut secundum vires nostras unusquisque quantum valuerit, extendatur:* That euery one should strue as much as they can vnto perfection, and with the Apostle² forgetting that which is behind, endeavour themselves to that which is before, and follow hard to the marke; but yet still the perfection of vertue which they doe, or can attaine vnto in this life, is onely an inchoate as S. Austen³ tearms it a begun and daily increasing, but not a compeire and finished sanctification, or as S. Ierome saith, *it is heere in Umbra & imagine*, onely in a shadow, and some lineaments of perfect sanctitie; but hereafter it shal be in full beauntie, & complete glory: heere they haue it *in via*⁴ & *curfu*, as passengers, not as possessors, as in the way, not as in their countrey, for there shal be *Sine omni sordis perfectio*, perfection without any spot or admision of sinne, but here is onely perfection, *Secundum humana fragilitatum modulum*, such as mans frailtie can receaue; of whom the Prophet⁵ saith, For this, that is for his sin & iniquity as S. Ierome⁶ expounds it, shal euery holy man make his prayer vnto thee. And in a word, there shal be as he cal⁷ it, a perfect perfection, but here *Cunctorum in via iustorum imperfecta perfectio est:* All, euen the most iust men haue but an imperfect perfection.

How nee: to those old Pelagians, whose heresie these worthie fathers so learnedly contured, the Papists & the church of Rome approach, may easily appere not onely by their particular tenents, both of the blessed virgin, whom they teach⁸ to haue beene void of all, both actuall and originall sinne, and of S. Francis, whose life was, as they affirme, a fulfilling of the whole Gospel according to euery line and letter, of whom for that cause they sing⁹ in their solemne hymne

*Franciscus euangelicum
Nec opicem vel unicum*

D 3

transgreditur

¹ ep. ad Ctesiph.² 1. ad Cor. 12.³ Phil. 3. 14.⁴ En. l. 1. ca. 115.
⁵ Lib. 3.⁶ 1. 12.⁷ Lib. 1.
⁸ Psal. 32. 6.
⁹ Lib. 2.¹⁰ Lib. 1.
¹¹ Epist. lib. 4. de am. gra. cap. 15 & 16.¹² Salu. in ca. 5. ad Rom. Dom.¹³ Soto. lib. 1. de natura & natura¹⁴ gra. ca. 6.¹⁵ Lib. conf.¹⁶ Franc. pag.¹⁷ 138. eius vita¹⁸ sancti e-¹⁹ uangelij ad li-²⁰ teram ad m-²¹ pletio.²² 1. 1. 1.

transgreditur vel ieta.

* *Quaedam est
perfectione
cessaria ad
salutem que
transgreditur in
plena observa-
tione manda-
torum.* Bell.
*lib. 2. de mon.
cap. 9. S. neq;
obscure.*

but also by their generall doctrine concerning the fulfilling of the law of God, of which they teach, that it is not onely possible, but even necessary * also for attaining eternall life, to keepe, and fulfill the commandments of Gods law, especially seeing *And. Vega* in his 1. a. booke and 19. chap. vpon the Trent Councell, sets it downe for a Catholike and Trent conclusion, that there is no moment of time wherein a man may not *singula & omnia vitare peccata*, shun and auoid all and euery sinne; and further, that the iust and righteous men often, yea truly *plernum, sic esse*, for the most part doe to auoide all sinne indeed.

Which new Pelagianisme it were not hard to refute, but that in this straitnesse of time I much rather desire to touch that which concerns our liues then our learning. And that is one speciall lesson which the Apottle heere teacheth, that in true sanctification we must not thinke it sufficient in some one dutie to performe obedience vnto God, and in some other (as many doe) to take allowance and dispensation vnto our selues, but we must willingly resigne, and submit our selues whollie vnto God, and to his law, struing with all our knowledge, with all our affections, and in all our actions to performe acceptable seruice vnto God. For of those who at their pleasure take such allowance in any one commandement or branch of Gods law, seeing the reason and formal cause of their obedience is not the voice of God, but their owne will and choice, of such S. James truly saith, * That whosoever keepes all the rest of the law, and yet faileth in one point, hee is guiltie of all: not because vices and vertues are linked together, for that both in nature is impossible, and S. Austen retures it in his treatise on those words, † but because such a man setting light by Gods authoritie and loue, on which, as both Tertullian * and S. Austen † rightly teach, depends as on a foundation the true observing of euery commandement, and for which onely we should yeeld obedience to Gods law; such one, I say, neglecting & violating the ground of obedience, though but in one point, is indeed guiltie of all, as being then ready vpon any occasion of his owne pleasure to take like allowance to himselfe in any part of the law, as he hath already done in that one. And therefore God in his law requires an intire and totall obedience to be given to him,

Thou

† *Cap. 2. 10.*

‡ *Lib. de sent.
1. c. Ap. 1. ad
Hier. cap. 6.
* Lib. de pudic.
neq; enim quia
bonum est
idcirco auent.
tare debemus,
sed quia deus
precepit.*

† *Ibid. ca. 12.*

Thou shalt loue the Lord with all thine heart, and with all thy soule, and with all thy strength: Thou shalt obserue and doe all that I command thee: Thou shalt not decline from any of the words which I command thee: Let vs cleanse our selues from all filthinesse of the flesh and spirit: Cast away all your transgressions and iniquities, for why wil yee die O yee house of Israel? And to omit S. Austens comparison, that euen one wound or disease if we neglect or refuse the cure thereof, will endanger the whole body though the rest be sound, or that one chinke, if it be not prevented, may endanger the whole shippe; I rather propose that one, but most effectuell testimonie of God, *Ezech. 18.* * If a father beget a sonne, that is a theefe, or a shedder of bloud, if he doe any one of these things, though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife, or hath oppressed the poore and needy, or hath spoiled by violence, or hath lift vp his eyes vnto Idols, or hath giuen forth vpon vsurie, or hath taken encrease, shall he liue? He shall not liue; but in the abominations that he hath done, he shall die the death. Consecrate therefore, I beseech you, your selues wholly vnto the Lord.

Consecrate first as the Apostle heere teacheth your spirits and inmost affections vnto God, for God loueth truth in the inward parts. And as he is a spirit, so hee lookes to be serued first and chiefly in spirit and in truth. Bethou vpright (saied God to Abraham) before me, that is, not onely before men, but in my sight, who search the hearts and reines: without this all external and outward holinesse, is but Pharisaeicall ostentation, and that outward clensing of the cups, and painting the tombes which within are full of hypocrisie and iniquitie, full of filthinesse and rottennesse, against which our Saviour hath denounced a woe in the Gospell. Well may yee by this visor of sanctitie dazell and blear the eyes of men, as the Poet signified, *Pulchra lauerna da mihi fallere, da iustum sanctumque videri*: but neuer can yee deceiue the all-seeing eyes of him who saith by the Prophet, I know thy dwelling, thy going out and thy coming in; and againe, Mine eyes are vpon all thy waies, they are not hid from my face, neither is their iniquitie hid from mine eyes; of whom the Psalmist saith, Thou art about my path, and about my bed, & sleepest

out

^a Heb. 1. 13.
¹¹ Chson.
 28. 9.

out all my waies, there is not a word in my toong but thou knowest it altogether, yea thou vnderstandest my thoughts long before; and of whom the Apostlle ^a saith, All things are naked and open vnto his eyes. Let me then heere lay vnto you as Dauid ¹¹ did vnto his sunne, when drawing neere vnto his death, he bequeathed this as a part of his last and best legacie vnto him; Thou my sonne, serue thou the Lord with a perfect heart, and with a willing minde, for the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts, if thou (thus) seeke him he will be found of thee, but if thou forsake him he wil cast thee off for ever.

^{*} Rom. 12. 1.

^{*} ca. 6. 13. 19.

^{*} 1. Cor. 6. 15.

19.

Consecrate next your bodies vnto God, that as the Apostlle heere wishes, your bodies may be kept holy, and without blame. I beseech you by the mercies of God, saith the Apostlle, ^{*} that yee give vp your bodies a lining sacrifice, holy & acceptable to God; and againe, ^{*} Giue your bodies not as seruants of iniquitie vnto sinne, but as weapons of righteousnesse vnto God. Know ^{*} yee not that your bodies are the members of Christ, and temples of the holy Ghost? and yee are not your owne, for yee are bought with a price, glorifie therefore God both in your spirit and in your bodies, for they both are Gods.

^{*} 2. Pet. 1. 8.

^{*} v. 14.

^{*} Jer. 20. 9.

Consecrate lastly, your externall and outward actions vnto God, that yee may shew foorth the vertues of him that hath called you, and that your liues being as lamps of pietie vnto others, may shine foorth in good works, which God hath ordained, that we should walke in them. If wee have onely outward sanctity, wee deceiue others, if we haue onely inward sanctitie wee deceiue our selues: for neuer is faith, charitie, or holinesse rooted in the heart, but it buds foorth, and shewes it selfe in the fruits of good works, and of a godly life. If these things, saith S. Peter ^{*}, that is, godlinesse, temperance, patience, brotherly kindnesse, and loue be in you, they will make you that yee shall neither be idle nor vnfruitfull in the knowledge of Christ. In the 2. Corinth. and 5. chap. ^{*} S. Paul giues a reason why he tooke all that toile and labour in the Gospell, and in gaining others vnto God, and the reason is this, the loue of Christ, saith he, constraineth vs. Doubtlesse where the true loue of God and Christ is in a mans heart, it will euen constraîne him to his duty, and to obedience vnto God, and will be like the fire in Ieremies ^{*} bosome, which could not be

be shut vp, but made him wearie of forbearing, that he could not staie. *Amor Dei*, saith S. Gregorie, *otiosus non est, operatur magna* ^{Lib. 9. c. 57.} *si est, si operari renuerit, amor non est*; Where the loue of God is it ^{83. qu. 76.} is not idle, but works greatly, & where it doth not work, it is not.

There were some euen in the Apostles time, as S. Austen shewes, who boasting of their faith, and yet liuing a most dissolute and wicked life did reckon themselves as good Christians, and as sure inheritors of Gods kingdome as the best: Which most pernicious and pestilent heresie, being first broched by that arch-heretike Simon Magus, as Irene declares in his first booke, and 20. chap. was afterwards embraced and maintained by the Eunomians, who taught, as S. Austen shewes in his 54. heresie, *Ad quod vult*. that if a man did beleene their doctrine, it skilled not how he liued, neither how many sinnes hee committed, nor how long hee perseuered therein. To which heresie when some in S. Austens own time inclined, he purposely writ against them his booke *De fide & operibus*; the summe and effect wherof, is the very same which S. Iames in his epistle most effectually vrgeth, What^o ^{1. Im ca. 2.} ^{14. &c.} auaileth it my brethren though a man say he hath faith when he hath no works? Can such a faith saue him? And the Apostle answering that such is but a dead and euen a diabolicall faith, in the end he vseth a most fit comparison to expresse the same, that as the body *corpus viuuntis*, without breath (for so the word doth there rather signifie then the soule, seeing good works doe not animate or giue life to faith, but as an effect doth follow it, as S. Austen^o ^{Opera sunt ex fide, non ex operibus fides:} ^{lib. de gra. & lib. arb. cap. 7.} truly declares) as without breath then, the body both is and thereby is knownen of all to bee but a dead body: so that faith which breatheth not forth in good works, both is in it selfe, & is thereby also evidently discerned and knownen of all to be a dead faith, which can neither saue, nor as the Apostle^o ^{sequuntur opera iustificationem, non praecedunt iustificationem.} teacheth iustifie a man in the sight of God: for a true and iustifying, or as S. Austen^o ^{lib. de} calles it, an Euangelicall faith doth ever worke by charitie, Galath. 5. And of it S. Austen saith, *Iustificatus per fidem quomodo potest nisi iuste operari?* Hee that by faith is iustified, cannot^o ^{cap. 14.} but worke the actions of iustice. And more plainly in the 23. chap. of the booke before alledged; *Inseparabilis est bona vita a fide, imo verè ea ipsa est bona vita*: A good life is neuer seuered from^o ^{1. Im ca. 2. 14. &c.} faith, yea rather faith is a good life it selfe. ^{83. qu. 76.}

It is a memorable story which *Ruffinus* sets downe in his 1. booke and 6. chap. of one Moses an holy man in the primitive church, who being to be ordained a Bishop, refused to haue Lucius a wicked persecutor to lay his hands, or giue consecration vnto him: At which Lucius disdainings, and supposing hee had taken some exception to his faith, If you be ignorant, said he, or misinformed of my faith, I will recite and relate my beliefe vnto you. You need not, said Moses, recite your faith vnto me, I know it wel enough, so many seruants of God that you haue condemned to the mines and minerals, so many bishops, presbyters, & deacons, that you haue banished, so many Christians that you haue deliuered, some to the fire, and others to the fury of wilde beasts, these doe report and make knowne your faith vnto me. *Nunquid verior potest esse fides quæ auribus capitur, quàm quæ oculis peruidetur?* I wil rather beleue mine owne eies, and your actions concerning your faith, then your bare words and profession. To which purpose S. Austen saith in his 3. tract vpon the epistle of S. Iohn, *Non attendamus ad linguam, sed ad facta*: Let vs not looke to a mans words, but to his works; he that in works denies Christ, he is an antichrist: *Opera loquuntur, & verba requirimus?* His works doe speake what he is, we need not seeke to his words.

I might heere iustly, and, would the time haue permitted, I would more at large haue refuted that most shamelesse slander which they haue deuised against vs, that wee prohibite and contemne good works, as *Bellarmine* was not ashamed to publish in his booke called *Iudic. de lib. concor.* and 7. lie, that wee account men free from doing of them, or obseruing the law of God, as he again without altruth hath affirmed in his 4. booke of Iustif & 1. chap. Yea further that we teach *Licere quod libet*, that a man may liue as he list, as *Dominicus Soto* reporteth in the Preface of his booke *De natura & grat.* which he offered to the Council of Trent.

For answer whereunto, though we doe most truely teach both out of the Apostle ' that we are not iustified by the works of the law, but by faith; & out of S. Hilarie ' that *fides sola iustificat*, faith onely doth iustifie; and out of S. Austen, ' that *Fides sola mundat*; & out of S. Ambrose ' that a wicked man is iustified before God, *Per fidem solum*, by faith onely; and out of S. Ierome, ' that God doth iustifie a wicked man *per fidem solum*, by faith onely; and out

^c Rom. 3. 28.

^d Comm. in

Matt. can. 8.

^e In Plat. 88.

ser. 2

^f In cap. 4. ad

Rom.

^g In eodem cap.

of Origen, ^b *Dicit sufficere solius fidei iustificationem*, the Apottle ^b *In ea. 3. ad Rom.* teacheth, that iustification by faith onely is sufficient, which hee by diuers examples at large declares, in those who, as he saith, *sola iustificati sunt*, were iustified by faith onely; & out of S. Chrysostome, ^c *Why bringest thou other things? Quasi fides sola iustificare non sufficiat*, as if faith onely could not iustifie thee: why dost thou put thy necke into voluntary bondage vnder the yoke of the law? that is a sure argument of distrust and want of faith: and to omit many others out of S. Basil, ^d *that this is full reioicing when a man knowes himselfe to be void of iustice, sola autem fide in Christum iustificatum*, But by faith onely to bee iustified; though this we constantly and truely teach, for which doctrine of *sola fides*, which they call heresie, we with all these holy men are condemned this day; yet are we so farre from despising and much more from forbidding good workes, as they vniustly slander vs, that we enery where professe and teach of them with S. Bernard ^e *Lib. de gra. & lib. arbit. verb. vii.*, that they are *via regni, non causa regnandi*, the way that wee must walke to heauen, though not the price to purchase heauen; that they are necessarie, *necessitate presentie*, though not *necessitate efficientie*, necessary to be in those that are iustified and shal be saued, though neither to concurre to the act and worke of their iustification, nor to the merit and woorth of their saluation. Yea and euen in the very article of that publike confession ^f *which Bellarmine there handleth, and in vaine strues to confute, it is exprelly affirmed, Docent nostri quod necesse sit bona opera facere*, we teach that it is necessary for Gods children to doe good works, and to walke in them. A very pregnant coniecture that the Iesuit could not without some checke of conscience so willingly and wittingly opugne an euident and knowne trueth.

With which short and vndeniable answer contenting my selfe at this time, and for a further refutation of that slander referring every man to all our writings and sermons, wherein we doe both more earnestly perswade vnto, and more truely magnifie & prize good works then doe any of their sworne ^g *professors to the triple crowne of Antichrist: For conclusion of this whole point, I exhort and beseech you all so to liue in sanctitie, and abound in the fruits of faith, that by our good workes we may stoppe the mouths, if it be possible, of those that so maliciously speake euil of*

vs, as of euill doers, and that the trueth of our faith may be better witnessed by our workes, then by our words, and by our godly conuerſation rather then by a verball profeſſion. Take heede yee be not like thoſe whom the Apoſtle^e condemnes; They profeſſe they know God, but in their workes they denie him. Haſt thou faith? Shew it, ſaith S. Iames^e, by thy workes. Let ours (ſaith the Apoſtle^e) learne to ſhew ſoorth good workes, that they bee not vnfruitfull; and with our Sauour^e I conclude, Let your light ſo ſhine before men, that they may ſee your good workes, and gloriſie your Father which is in heauen. And this be ſpoken of the third generall point, namely the maner of our ſanctification, that it muſt be totall and entire.

[*Vnto the comming of our Lord Ieſus Chriſt.*] The 4. general point, and the laſt which I intend to obſerue, is the time or continuance which the Apoſtle requires in our ſanctification, namely, that we ſhould perſeuere therein vnto the end of our liues, and to our dying day: for the life of a Chriſtian is compared to a race, wherein none receiue the prize but they onely that continue and run out vnto the end, So^e runne then that yee may obtaine: It is compared to a combat^e, and the garland of immortalitie, and crowne of righteouſneſſe for which we all doe ſtriue, hath not engrauen vpon it *certaini*, but *vincenti dabitur*, to him^e that ouercommeth, and keepeth my words vnto the end, will I giue to eate of the tree of life, and of the hidden Manna. Be thou^e faithfull then vnto the death, and I will giue thee the crowne of life: *Non queruntur in Chriſtianis initia, ſed finis*, ſaith S. Ierome *ad Furiam*, It is not enough to begin, but to end well is the honour of a Chriſtian life. The Prophet^e ſets it downe as a propertie of the faithfull, They will goe from ſtrength to ſtrength, vntill euery one of them appeare before God in Sion. Let vs not be weary, ſaith S. Paul^e of welddoing, for in due ſeaſon we ſhall reape if wee faint not. He that continueth, ſaith S. Iohn^e, in the doctrine of Chriſt, he hath both the Father and the Sonne. To them^e that by continuance in wel-doing ſeeker glory and honour, ſhall be immortalitie and eternall life. Behold, ſaith^e the ſame Apoſtle, the bountifullneſſe and ſeueritie of God, toward them which haue fallen, ſeueritie, but toward thee bountifullneſſe, if thou continue in his bountifullneſſe, or els thou alſo ſhalt bee cut off. And to ſuch onely as perſeuere

* *Epiſt. ad Tim.*
1. 16.

* *1. Cor.* 2. 18.

* *Epiſt. ad Tit.*

3. 14.

* *Matt.* 5. 16.

* *1. Cor.* 9. 24.

* *2. Tim.* 4. 7.

* *Reu.* 3. 7.

17. 26.

* *v.* 10.

* *Pſal.* 84. 6.

* *Gal.* 6. 9.

* *Epiſt.* 2. v. 9.

* *Rom.* 2. 7.

* *cap.* 11. 12.

perseuere is the promise of our Saviour made, Matth. 24. ⁴ Hee ^{4. 13.} that endureth to the end he shall be saved.

Beloued, if any haue not already entred into the course of such a sincere and godly life, as both long since they solemnly vowed, and doe now outwardly professe, such I cannot exhort with the Apostle to continue or goe forward, but to desist from that course, and without delay euen while it is called to day, as the Apostle saith, * To turne vnto God: nor euer to vie any of those sluggish and delatorie answers, which S. Austen ^{* Heb. 2. 7.} most iustly condemnes, that when God calls yon to arise from sinne, and to bee ^{* 1. b. 8. conf. ca. 5.} partakers of his grace, you should reple and say vnto him, *Modo, & ecce modo, & sine paululum, sed modo & modo non habebant modum*: Yet a little sleepe, a little slumber and rest in sinne: but rather follow that woorthie example of S. Austen, ^{* Ibid. ca. 12.} who after a long strife and combat betwixt the flesh and the spirit, at last, as being impatient of longer delay, he brast out into that most pathetically exclamation, *Quamdiu, quamdiu, cras & cras? quare non hodie? quare nō hac hora finis turpitudinū meae?* How long shal I put off fro day to day? why not euen this day, nay why not this very houre do I make an end of all my filthines, & embrace the loue of God.

But because not onely Christian charitie, but my priuate affection to this place makes me to iudge the best of you, that you haue not onely begun, but haue well proceeded in the course of a godly life, my onely exhortation shall bee vnto you, that yee neuer turne backe from God, nor from a Christian and a godly life, but continue and perseuere therein, as our Apostle saith, euen to the comming of our Lord Iesus Christ: for although it be impossible (which I haue heeretofore in sundry Sermons out of this place made cleere) that those who are once truly sanctified by Gods spirit, and seasoned with his grace, should euer afterwards either totally or finally relapse or fall away from God; yet that euen such by their voluntary running into some grieuous transgressions, may so farre decline from God, and from many degrees of his grace, that they may leaue a grieuous wound vnto their conscience, and a blemish to their profession and calling, those knowne examples of holy Dauid, S. Peter, and diuers others doe more then sufficiently witnesse vnto vs, which are purposely registred in the booke of God, not so much to be a staine of

comfort to uphold those from despaire which by like infirmitie fall into like finnes, but specially to be a *canear* and warning to all other, wisely to prevent, and manfully to resist all the motions of sinne, and even the first suggestions of Satan, *cum videant tantorum virorum & cauendas tempestates. & flenda naufragia*, as S. Austen obserues of those very examples in his 3. booke *De doctr. Christi.* and 23. chap. that seeing Satan hath already given the foile to those who were so full fraught with pietie, and so strong and valiant champions in this spirituall conflict, that they were able to encounter yea to ouerthrow euen Goliath of the Philistims, how vigilant and watchfull ought wee to be, who haue neither so great strength, nor skill, to make resistance against so mightie, so subtil, and so expert an enemie?

^b Heb. 2. 12.

^d Gal. 3. 1.

^e 2. Pet. 2. 12.

^f Cic. de sen.

Wherefore let me put you in minde of the Apostles ^b exhortation, Take heed lest at any time there bee found in any of you an euill heart and vnfaithfull to depart away from the liuing God: Remember the Apostles ^d reproofe, O foolish Galathians, are yee so foolish that when yee haue begun in the spirit, yee will end in the flesh? Better it had beene, as S. Peter saith ^e, neuer to haue knowne the way of righteousness, then after yee haue knowne it to turne from the holy commandements of God. O what a grieve would it be vnto you, if when yee haue formerly beene as faire lampes in Gods Church, giuing much light and warmth vnto many others, those graces of Gods spirit should afterward be so farre smothered, and almost quencht, that they could yeeld neither more heat then some small sparkes, and those covered also vnder the finders of many finnes, nor giue more light then the snuffe of a candle, which is both dimme and noisome? Or what a grieve would it be for a Christian minde that hee should euer haue iust cause to complaine as *Milo* ^f did, who hauing in his yonger daies beene renowned and famous throughout all Greece for his strength, afterwards comming to the Olympicke games, bemoned the want and decay thereof, and stretching out his armes said, *At hi lacerti nunc mortui sunt*, ah the strength and sinewes of my armes are now withered and decayed; farre greater sorrow would it bring vnto a Christian heart, if in his old age, which should be best of all, finding an impairing of his spirituall strength and former graces of Gods spirit, he should then haue

haue cause to lament and say; Time was indeed when this arme of my faith did strongly lay hold on Christ, time was, when there was pith, strength, and sinewes in my zeale to God, and ioue to Gods children; *At hilacerti nunc mortui sunt*, but alas, all the pith and sinewes of my former piety are dead, quite decayed and gone.

^m Deut. 34. 7.

Let vs rather strue to be like Moses = the holy seruant of the Lord, who being an hundred and twentie yeeres old, yet neither was his strength abated, nor his eie-sight dimme, but he was able cleerely to discerne from mount Pisgah, in the land of Moab, euen to the vtmost coasts of the land of Canaan: so let vs all continue, yea increase in pietie, that in our latter age our spirituall strength may not be abated, nor our eie-sight dimme, but then especially we may both more earnestly then ever before desire and most cleerely discerne and see the blessed felicitie of that heauenly Canaan, the land of our possession and peace. And let vs learne that one precept of the Orators, who though in every part of their speech they vse great care and diligence, yet in the end and conclusion thereof, they set forth all their Art and skill to stirre vp the affections and passions of their hearers, that then they may leave as the last, so the deepest impression of those things which they would perswade: whose wisdom in this one point let vs all learne to imitate and follow, that our whole life being nothing els, but a continued and perswasive oration vnto our God, to be admitted into his heauenly kingdome, in euerie part of our liues we may expresse our pietie, zeale, and godlinesse, which are the most oratorious and perswading reasons with almightie God; but when we cometo the last act and epilogue of our age, then especially let vs strue to shew forth all our Art and skill in a Christian and godly life, that so stirring vp as it were all the affections of God, and euen the bowels of his compassion vnto vs, we may then leave as the last, so the best and deepest impression of our loue in Gods heart. That as the Sunne, though at all times glorious, yet of all other at his setting is most beautiful and comfortable to behold; so we hauing thorowout all our liues, euen from the East of our age continued a constant course of holinesse, shining in pietie, and euery where spreading abroad the beames of a godly life, when wee draw neere vnto our
western

western home, and to that day which shall onely be our setting, and not our dying day, wee may then depart more comfortable and glorious both in the sight of God and of men; that our setting to this world may be vnto vs a rising about the heavenly horizon, and our farewell to this world may bring vnto vs a happie, and most glad some welcome of all the blessed Angels and Saints of God, yea of Christ Iesus our God, our Sauour, and our husband, with whom we shall then rest and raigne in eternitie, and in eternall felicitie for euermore.

* Apo. 22. 20. Grant this O Father for thine owne sake, and thou which hast said " *I come quickly*, cause vs in an earnest and longing desire to answer, *Amen*. Euen so come Lord Iesus come quickly. The grace of our Lord Iesus Christ be with you all,
Amen.



32
6
SERMON

OF

Sanctification,

Preached on the ACT

Sunday at OXFORD,

Julie 12. 1607.

By

RICHARD CRAKANTHORP

Doctor of Divinity.



LONDON

Printed for Tho. Adams.

1608.

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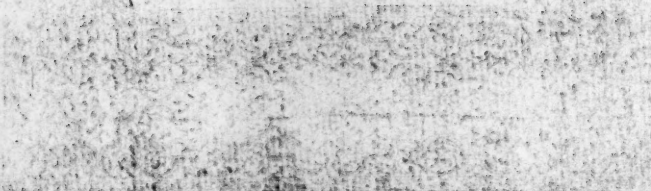
ST. L. M. O. N.

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To the right Worshipfull his most
louing Patron Sir IOHN LEVESON
Knight, R. C. wisheth welfare
and prosperity.



I, I willingly acknowledge
that by two assured bands of
loue and duty, I am obliged
vnto you. The former arose
from that vnfaigned affecti-
on which I euer bare from
my first acquaintance in our
Colledge towards those three

Gentlemen your soimes : In whom I haue alwaies both
entirely loued and honoured those excellent vertues
which giue an assured promise of much comfort to their
Parents, and fruit vnto their Countrey, and of their
happie succeeding in those vertuous steps of piety and
true honour, which both your selfe, and their most re-
nowmed Grandfather of honourable and blessed memo-
rie, Sir Walter Mildmay haue trode before them.

I am further engaged vnto you by that most louing respect it pleased you to haue of me, when contrary to the corrupt custome of many Patrones in this age, of your owne accord you called me to this place, my selfe being farre absent, and neither knowing nor once dreaming thereof. In regard of both which, if I present vnto you these small fruits of my studies in that place, which by your meanes I quietly enioy, I nothing doubt but you will receiue them not onely as an assured pledge of my loue vnto you, but specially as a fit argument whereon to exercise your religious meditations and retired thoughts amidst those manifold encombrances and troubled affaires which you now sustaine: to all which wishing an happy end and issue, and to your selfe encrease of all Gods graces and blessings, I take my leaue. From
Black Notley in Essex
this first of Decemb.

1607.

Your Worships in all duty,

RICHARD CRAKANTHORP.



A SERMON OF Sanctification.

1. THESSALON. 5. 23.

*Now the very God of peace sanctifie you throughout, and I pray God
that your whole spirit, and soule, and body may be kept blamelesse
vnto the comming of our Lord Iesus Christ.*

WHat blessing the Apostle praied for the
Thessalonians in this his conclusion
and valediction vnto them, the same
do I wish vnto you, Reuerend, and
right Worshipfull, beloned in our
Lord and Saviour Iesus Christ, in this
which I intend to be my last speech in
this kind and my valediction to this
place, to which with the like, & even the same Christian duty,
but with farre more and more effectuall bands of priuate affe-
ction, I am more neerely tied and linckt, than was euer S. Paul
(as I suppose) to the Church and Saints of Thessalonica. In the
Apostles praier there are foure seuerall points to be considered;
First, the blessing which he praied for, and that was sanctifica-
tion and holinesse. [*Sanctifie you, and keepe you blamelesse.*] Se-
condly, the Author and worker of this sanctification, and that
is God, who is heere described by one speciall title, noting
both his loue vnto vs, and our loue one toward another. [*The
very God of peace sanctifie you.*] Thirdly, the maner of this san-
ctification, which is, that it must be totall and entire, whereof
two speciall branches are heere set downe: The one internall
in the spirit, that is in our mind or vnderstanding; and in our
soule, that is in our will and affections: The other externall in

our bodies and outward actions. [*Sanctifie you throughout that your whole spirit, and soule and body may be kept blamelesse.*] The Fourth and last is the time and continuance in this sanctification, and that is vnto our dying day [*Vnto the comming of our Lord Iesus Christ.*] Of these points while according to the straitnesse of this time I shall entreat, I earnestly desire once againe of our God the assistance of his holy spirit : and of you your Christian and wonted patience and attention.

Sanctifie you.] The first point is the blessing which the Apostle wisheth to them, namely, sanctification and holinesse. A duty so often required of vs in holy scripture, that I may truly say of it, the whole Law, the Prophets and the Apostles do all aime at this. In the 19. of *Exod.* ^a God seuering his people from all other nations, makes sanctity and holinesse to bee the badge of them. If ye will heare my voice indeed, and keep my couenant, then shall yee bee my chiefe treasure aboue all people, ye shall be also a kingdome of Priests, and an holy nation vnto me. In the 4. of *Esay* ^b the Prophet saith of all Gods children, They shall be called holy, and euery one shall be written among the liuing in Ierusalem. And againe, ^c Thy people shall be all righteous. And ^d they shall call them the holy people, the redeemed of the Lord. And in another place ^e telling euery one of Gods children, ye shall bee named the Priests of the Lord, and men shall say vnto you, The ministers of our God : from hence he exhorts and perswades them all vnto sanctitie and holinesse. Be ^f ye cleane yee that beare the vessels of the Lord. The same reason doth Saint *Peter* vse in his 1. *epist. chap. 2.* ^g Ye are a chosen generation, a roiall Priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you. What a motive and spur ought this to bee vnto vs to lead a sanctified and holy life, that God himselfe doth professe of all such, and of such only that they are his chosen and elected children : that they are his chiefest treasure, on which his heart is set : as himselfe doth witnesse *Esay* 62. ^h where speaking to euery one of his children hee saith, Thou shalt bee called *Hephzibah*, for the Lord delighteth in thee : that they are to him for their renown

^a v. 5. 6.

^b v. 3.

^c ca. 60. v. 21.

^d ca. 62. 12.

^e ca. 61. 6.

^f ca. 52. 11.

^g v. 9.

^h v. 4.

as kings, for sanctity as a kingdome of Priests. That as the Priests in the old Law¹ were not only to haue *Vrim* and *Tbummim* vpon their breast plate, to signifie that inward light of knowledge and perfection of piety, that should bee in their hearts, but to weare also a plate of pure gold vpon their foreheads, whereon was engrauen as on a signet *Holinesse to the Lord*. So euery true Christian and childe of God being now by Christ himselfe, and by his spirit appointed and anointed to be a Priest vnto God, to offer vp not only those other spirituall sacrifices of praier, praise and thankgiuing, which the Prophet^k calles the Calues of our lips, but that which the Apostle^l reckons as the chiefe sacrifice of all other, to offer vp our selues, our soules and bodies as a liuing sacrifice holy and acceptable vnto God, they should all so shine foorth in piety, and in the vertues of a godly life, as if continually they did weare that Leuiticall plate, or had engrauen in Capitall and faire letters vpon their foreheads, that is, in true and reall actions of their liues and conuersation, *Holinesse vnto the Lord*.

Ex. 28. 30.

^k Hof. 14. 3.
^l Rom. 12. 1

Let me then in a word exhort and beseech euery one of you to embrace this sanctity and holinesse of life. Ye are the housesⁿ yea the temples of God, now theⁿ temple of God is holie which ye are, andⁿ holinesse becomes the Lords house for euer: ye are the children of God, and therefore must beare the print and image of your father which is^p righteousness and true holinesse, that asⁿ he which hath called you is holy, so ye may be holy in all maner of conuersation, because it is written, Bee ye holy for I am holy. Yee are fellow Citizens^r with the Saints, let your conuersation (as the Apostle^r saith) bee in heaven, that is, an holy conuersation, which is in truth an heavenly conuersation, as first descending from God, and from heaven, and then most vndoubtedly making you to ascend to God, and vnto heaven.

ⁿ Hebr. 3. 6.
^o 1. Cor. 3. 16
^p Psal. 93. 5.

^r Eph. 4. 24.
^s 1. Pet. 1. 15. 16.
^t Eph. 2. 19.
^u Phil. 3. 20.

Sanctitie and holinesse is the very end of our election, for God^v hath chosen vs, that wee should bee holy and without blame before him. It is the end of our redemption, for Christ hath redeemed vs, that^v we being deliuered from our enemies should serue him in holinesse and righteousness all the daies

^v Eph. 1. 4.

^w Luk. 1. 74.

of

* 1. Thes. 4.
4. 7.

of our liues. It is the end of our vocation that * every one should possesse his vessell in holinesse and honour, for God hath called vs not vnto vncleannesse, but vnto holinesse.

† Psa. 37. 16.
* Prou. 15.
16. & cap.
16. 18.

Without this, had ye all the blessings that mortality doth possesse, or mans heart can desire, yet neuer can they bring either true happinesse, or sound comfort vnto the mind. Riches are accounted a great blessing of God, and indeed they are euen a crowne of glory, when they are found in the way of righteousness, but without sanctity all the wealth in the world is woorse than pouerty. A small † thing that the righteous hath is better than great riches of the vngodly. Better * is a little, euen a morcell of bread, and a dinner of green and sowre herbs, with the feare of God, and with righteousness, than is a stalled oxe, and the reuenues of iniquitie. Godlinesse of it selfe is

* 1. Tim. 4.
* ca. 4. 8.

gaine, yea as the Apostle * saith, it is great gaine, for it † hath the promise both of this life, and of the life to come, and by it we assuredly gaine Gods fauour in this present life, and eternall felicitie in the life to come. And no † good thing shall God withhold from him that leades a godly life: but of all other gaine and aduanrage without this, it is most true which our Saniour saith, † What aduantageth it a man to gaine the whole world; and lose his owne soule? Or what canst thou or any man giue for the recompence of his soule vnto God?

* Luk. 9. 25.

* Deut. 18. 37
Jer. 24. 9.
† Jer. 25. 3.

Honour and renowne a great blessing of God, God himselfe threatning it as a curse vnto the wicked, that hee will make them a reproach, * a prouerbe, and a common talke among the people, yea a detestation and hissing as the Prophet † speaketh; but except the ground and foundation of a mans honor

* Rom. 2. 29.

be sanctitie and holinesse, whose praise (as the Apostle † saith) is not of men, but of God; all our honour is nothing else, but an idle bruir, and blast of the people, a vaine tympany and swelling of a mans name, whose root as the Prophet † saith is rottennesse, and the bud thereof shall vanish into duit, yea into dung. † In the 1. Chron. 4. † It is said of Iabesh that he was more honourable than his brethren, and the reason is set downe in the next verse, for Iabesh called on the God of Israel, that is, was a religious and holy man. On the contrary, 2. Chron. 26.

† 1. Mac. 2. 63
* v. 10.

† It

It is said of Vzziah when hee had lifted vp his heart against God, Thou hast transgressed, thou shalt haue none honour of the Lord. God makes no other reckoning of the wicked and vngodly, be they neuer so glorious in the reputation and eies of men, but as of ignominious and vile persons. And so hee exprestly calls them, *Psa. 15*¹. In whose eies a vile person is contemned: and that wicked king *Antiochus*, who was surnamed by men *Epiphanes*, that is, illustrious and glorious, yet euen this *Epiphanes* in the 11. ^m of *Daniel* is entituled by God himselfe a vile person: In his place shall stand vp a vile person. Whereas all the godly and holy seruants of the Lord in the 4. of *Esay* are not only called glorious, The ^a bud of the Lord shall be beauti-^a *Verf. 21.* full and glorious, but euen glory it selfe, Vpon ^a all the glory shall be a defence, that is, vpon all Gods children. The reason of all which is either that which *S. Peter* giues, 1. *epist. 4. chap.* ^a *Verf. 5.* Because the spirit of glory, which is the spirit of sanctification, doth rest on them: or else that which God himselfe giues, 1. *Sam. 2.* ^a Them that honour me, will I honour: but they that despise me they shall be despised. ^a *Verf. 14.* ^a *Verf. 30.*

Learning and knowledge a singular & rare blessing of God, of which *S. Austen* truly saith, in his fourth booke of *Confess.* and 16. *chap. Scis tu Domine Deus quod & celeritas intelligendi, & discendi acumen donum tuum est, sed non inde tibi sacrificabam.* Both the sharpnesse of wit to apprehend, and quicknesse of vnderstanding to discern and iudge, they are both thy gifts, O God, though oftentimes for these we do not sacrifice to thee, but to our selues. But had wee all the learning that mans wit can comprehend, knew we not only fife and twenty as did *Mithradates*, ^a but all the languages and tongues of men and Angels, knew we all secrets and all prophecies, and in a word, had we, as the Apostle saith, all knowledge, and yet had not sanctity and holinesse, which is contained in the loue of God, and of our neighbours, as *S. Austen* rightly expounds it, I might truly say not only with the Poet *ὅς ἐστιν ἡ μάθησις*, all this knowledge were as nothing, but more peremptorily with the Apostle, we our selues were nothing. The reason whereof *S. Austen* giues in his fift booke of *Confess.* and fourth chapter. *Infelix*

homo qui sciat illa omnia, te autem nesciat: Beatus autem qui te scit, etiamsi illa nesciat. Qui uero & te, & illa nouit, non propter illa beator, sed propter te solum beatus est. Wretched man were hee that had learned all other things, & yet had not learned God and godlinesse; but he is a happie man that learns this, though he neuer learne ought else but this. And he that knowes both this and other things is not more happie for knowing them, but he is only happy for knowing thee O God.

How greatly God hath in his mercy enriched with all kind of knowledge this our most flourishing church and kingdome, and heerein this and the other *Sacred fountaines* of learning, from which as from the 2. great riuers of *Eden* so many streams of liuing water haue beene and are daily deriued, that they haue not onely moistned the neere gardens of the Lord, but like the ouerflowings of *Jordan* haue abundantly watered the whole land euen from *Dan* to *Beerseba*, I suppose no man so blind as not to perceiue, nor so maleuolous, as with thanksgiving not to acknowledge. And for my owne part I suppose and dare confidently auerre, that neuer was this Iland in any age so abundantly, I say not furnished, but euen blest and beautified, not onely with the substance, but with the ornaments also of all learning, as in this our age, and in the two most happy raignes of this and our late, both most renowned and incomparable Princes, since those darke mists of superstition and Idolatry haue beene dispelled and abandoned.

* Phil. 1. 9.

Now this I pray with the Apostle, * that yee may abound yet more and more in knowledge and in all iudgement; but my special prayer for you is the same which our Apostle here vseth, that both yee your selues, and all your learning and studies may be sanctified vnto God. That yee would ioyne as 5. Peter * exhorts with your knowledge temperance, with temperance patience, with patience godlinesse, with godlinesse brotherly kinnesse, with brotherly kindnesse loue; for if yee doe these things yee shall neuer fall. Esteeme all other knowledge as all things els whatsoeuer, with the Apostle, * but as dunge and dung for the excellent knowledge of Christ Iesus our Lord, euen this practicke knowledge of which Saint

* 2. Pet. 1.

6. 7.

* Phil. 3. 8.

Iohn

John testifieth ^a He that saith he knowes him, and keepes not his commandments is a lyar, and the trueth is not in him; and of which our Sauour saith, ^a This is eternall life, to know thee to be the onely very God, and him whom thou hast lent Iesus Christ. And seeing sanctitie and holinesse is both the badge and cognizance of Gods children and seruants, the end of their vocation and calling, the onely meanes to make all other gifts of God to be true blessings vnto vs, without which they are indeed blessings in themselves, but to vs they shall be turned (as the Prophet ^b saith) into cursings: I conclude this my exhortation vnto you with those fewe, but most effectuall words of the Apostle, ^c Follow peace with all men, and holinesse, without which no man shall see the Lord. And this be spoken of the first point, namely the subiect of the Apostles praier, which is sanctification and holinesse.

God sanctifie you.] The second point which I proposed was the author and worker of this sanctification, and that is heere set downe to be God himselfe, [*God sanctifie you:*] for whence els can any sanctitie or holinesse proceed, but onely from him who is first of himselfe and essentially holy? yea as S. Austen shewes, euen holinesse it selfe, and therefore called ^a the holy one of Israel; of whom the *Seraphins* sing ^b holic, holic, holic is the Lord of hosts; and then is effectiuely holic, as causing and working holinesse in others, as himselfe doth often witnesse, I the Lord doe sanctifie you, whom the Apostle ^c calles the Father of lights, that is, of all shining vertues; and the spouse in the fourth of Canticles, the fountaine of gardens, because from him alone doth spring and issue all those odoriferous graces and gifts of pietie, which are more pleasant vnto God, then are all the beddes of of myrrhe and spices: of whom S. Austen most truly saith, ^d *Quantacumq; bona, quamuis magna, quamuis minima, esse non possunt nisi ab eo, a quo sunt omnia bona.* Every good gift and every perfect gift commeth from aboue, euen from the father of light.

Now as God worketh in vs this sanctitie and holinesse, so is he the onely worker and sole agent therein, without any helpe,

^a 1 Ioh. 2.4.

^a Ioh. 17.3.

^b Mala. 3.2.

^c Heb. 12.14.

^d *Quicquid de deo dicitur, vel intelligitur, non secundum accedens, sed secundum substantiam dicitur.* lib. 5. de trinit. cap. 3.

^e Psal. 78.41.

^f Isa. 6.3.

^g Exo. 31.16.

^h Leuit. 20.8.

ⁱ Iam. 1.17.

^j Ver. 15.

^k Lib. 2. de lib. arb. cap. 17.

^l 19.

1. Cor. 2. 14.

m Rom. 8. 7.

n 2. Cor. 3. 5.

* Lib. de bon.

perf. ca. 13.

2^a 13.* Dr. gr. &
lib. arb. ca. 17.

* Eph. 2. 1. 5.

furtherance, or cooperation of our selues, of our free will, or of any power or facultie that is in man, for the¹ naturall man perceiues not the things that are of God, neither can he, for they are euen foolishnesse vnto him, and the² wisdom of the flesh is enmitie with God, and of³ our selues we are not sufficient to thinke any thing (that belongs to pietie and Gods seruice, as S. Austen⁴ expounds it) but all our⁵ sufficiencie is of God. And most cleerely *Philipp. 2.* * It is God that worketh in vs both the will and the deed; to which purpose S. Austen excellently saith in his *Enchir. ad Laurent. 32. cap. Nolentem praeuenit ut velit, volentem subsequitur ne frustra velit*: God at the first by his preuenient grace doth worke this in vs to be willing, and after with his subsequent grace he accompanies vs, that being willing we should not will in vaine. And againe in his booke *De grat. & lib. arbitr.* and 17. chap. *Vt velimus sine nobis operatur, cum autem volumus, & sic volumus ut faciamus, nobiscum cooperatur*: God without vs, or any helpe or worke of ours doth make vs willing, and he doth cooperate & worke with vs when we are made willing. It is most sure indeed as he saith, that it is we that will when we are willing, but it is he that makes vs to be willing, of whō it is said: The will is prepared of the Lord. *Velle & currere meum est, sed ipsum meum sine dei semper auxilio non erit meum*, saith S. Ierome *ad Ctesiph.* To will is mine, & to worke is mine, but euen this that is mine without Gods speciall and continuall helpe cannot be mine. All which S. Austen fully expresseth in the place⁶ before alledged, *Sine illo vel operante ut velimus, vel cooperante cum volumus ad bona pietatis opera nihil valeamus*: Without Gods operation to make vs willing, and cooperation when we are willing, in the good actions of piety we are neither able nor willing to worke any thing.

This the Scripture further to declare teacheth⁷ vs that the vnregenerate man is dead in sinne and trespasses. And most significantly is he said to be dead in sin: for though it be most true that by the transgression and fall of Adam, the naturall faculties of mans minde are not extinct nor abolished, yet are they so exceedingly maimed and weakned thereby, that they which were before *naturales potentia*, as the Logicians call them,

them, that is naturall powers and abilities, are now by reason of that originall transgression of our nature, become in man naturall impotencies and debilities. And they which in the integritie of mans nature had strength and power both to will and to performe the works of piety and grace, are now in the infirmitie and corruption of the same nature disabled wholly to the works of grace, and retaining onely an ability to the works of nature, to all and every action of piety and grace, are, as the Apostle, & after him S. Austen^e, teacheth, wholly dead, and quite lost, in this state no more able to will or moove to any action of grace, then is a dead man in nature able to will or moove to any action of nature.

For which cause the Scripture calles our conversion vnto God sometimes a resurrection^e from death, sometimes a new creation^e in Christ, but most vsually a new birth^e, a quickning^e, or regeneration; to teach vs, that as in our naturall birth and first creation, we are no agents at all to giue life, will, or motion to our selues, but all proceeds from him who breatheth life into a liuelesse body; right so in our new birth, or new creation, which is our conversion vnto God, we which to grace are whollie dead, cannot possible be any agents to giue either a spirituall life and quickning, or will or motion vnto our selues, but all proceeds onely from that spirit of grace, by which being first spirituallie reuiued and quickned, we are then made both willing and able to performe the workes of grace. And like as iron of it selfe being a dead and dull mettall, hath no other motion nor inclination at all, but onely to the earth, and centre, yet when it is once touched with the loadstone, it then directeth all his course and motions toward the pole in heauen, nor euer can rest till it poينت thereat: Euen so it is in vs, we of our selues, in this our depraued nature being in all spirituall actions like iron of a very hard, and besides of a dull and dead mettall, all the motions, affections and inclinations both of our minde and will bend onely to the earth, and to base and earthly desires; but when once our hearts are touched with Gods spirit as with a loadstone, and wee anointed with that sacred vnction, of which the Apostle^e saith, that it is *Holie*, ^{1. Ioh. 3. 10}

^e *Liberi arbitrio male utens homo, & se perdidit, & ipsum; sicut*

quis se occidit, se ipsum non poterit resuscitare cum occiderit, &c.

Ench. ad Laur. cap. 30.

^e *Reu. 20. 6.*

^e *Eph. 2. 10.*

^e *Gal. 6. 15.*

^e *Ioh 3. 3. 7.*

^e *1. Pet. 1. 3.*

^e *Eph. 2. 5.*

then by the force, and diuine vertue, and vigour thereof, both our selues, our wils and actions are conuerred and turned towards God, and toward heauen, and bend to Christ Iesus, as to the onely *Cynosure*, and that celestiaall pole whereby we are directed in this our short, but very troublesome and tempestuous passage, till we arrive at our last and best haue in Gods kingdom and in heauen.

All which God most cleerely expresseth to be his owne worke, and in no part ours. *Ezek. 36.* ^a A new heart will I giue you, and a new spirit will I put within you, and I will take away your stonie heart, and I will giue you an heart of flesh, and I will cause you to walke in my statutes, to keepe my iudgements, and to doe them. The giuing of a new spirit to quicken, of a new heart to will and desire, the changing of our stonie, and as S. ^b Austen calls them, inflexible hearts into pliable and teachable hearts of flesh, the making of vs to walke in his statutes, and to do them, all this God challengeth wholly to himselfe alone, leaving nothing in this whole worke for vs, but only that excellent confession of S. *Cyprian*, so often commended by S. *Austen* ^c, *In nullo gloriandum est, quia nihil est nostrum*, we must boast our selues of nothing, because nothing is our owne, but all is the gift and worke of God.

^a *De gra. & lib. arb. ca. 14.*

^c *Lib. de Cor. & gra. cap. 7. & 9. & lib. de bino pers. cap. 19.*

As for the maner of this working of God in our hearts, though I may not in this straitnesse of time at large staie to unfold it, yet suffer me in this place especially, though but in few words to touch the same, the rather because hereon in my opinion depends the very point, and maine issue of the whole controuersie twixt vs and them. For it is most iniurious to the grace of God which they ^d say, that in our conuersion Gods grace is onely *excitans gratia*, as if by it we were only awakened out of some slumber or sleepe in sinne. The efficacy of which grace consists, as they suppose, in those motions, inducements, and suggestions, which God proposeth to our vnderstanding, that our reason being enlightened and enformed thereby, our will of it selfe without any further agencie or speciall worke of God may at his owne choice freely yeeld, or demie assent thereto. This Bellarmine at large declareth in his
first

first booke *De gra. & lib. arbit.* and in diuers chapters thereof, where in the whole scope of his treatise hee sheweth, that God in our conuersion is no Physicall^a, but onely a morall cause and agent, which works *suadendo, hortando, consulendo*, as he saith, by aduising, exhorting, & proposing pertwasions vnto vs, as if a man should perswade his friend to some iourney or voyage which he were able to vndertake, but onely vnwilling till he were induced thereto by some reasons; which is Bellarmines owne comparison¹. And to omit other citations in his 6. booke 15. chap. and 8. proposition, he expresly saith, *Gratia dei quantumuis efficax, nihil est aliud nisi suasio, quae non determinat voluntatem, sed inclinat per modum propouensis obiecti*, the grace of God how effectuall soeuer it be, is nothing els but a suggestion and motion which doth not determine the will, but incline it by proposing objects vnto it.

I will heere omit what before out of the Scripture is declared, that Gods grace in our conuersion is not onely an excitant, but a viuificant grace, whereby we are not wakened, but reuiued and quickned, as the Apostle saith, from the death of sinne; as also that it is not onely an alluring or perswading, but an attracting, and drawing grace, as both Christ himselfe witnesseth², None can come to me except the father draw him, and his Church acknowledgeth³, *Draw me*, and we will run after thee. Of which drawing S. Ierome truly obserues, handling those words of our Sauour in his 3. booke *aduersus Pelagianos, frangit superbientem arbitrij libertatem*, this doth overthrow the arrogant freedome of our wil: for he that is drawn comes not of his owne will, *sed aut retractans & tardus, aut inuisit adducitur*, but either with strugling or vnwillingly is hee brought vnto Christ.

But to omit these, S. Austen is most cleere and pregnant in refuting these new Romish, but in verie deed old Pelagian fancies. In his first booke against *Pelag. and Celest.* 10. chap. he first shewes how Pelagius with these very answers of Bellarmine, shifted off that testimony of S. Paul. It is God that worketh in vs to will, he works it, said Pelagius, when revealing wisdom in *desiderium Dei stupentem suscitauit voluntatem*, he

1 Cap. 2.
2 quarta. cap.
12. Siquitur.
3 S. H. c. 100.
4 S. Rufus.
5 Pidemus
6 velle nostrum
7 peri a deo non
8 per Physicam
9 actionem sed
10 per vocatio-
11 nem quae est
12 morali inlin-
13 natio. cap. 12.
14 S. Rufus.
15 Cap. 14.
16 S. Act. 18.

1 Ioh. 6. 44.
2 Cant. 1. 3.

2. 2. 2.

awakens and stirres vp our stupid will to the desire of God, when he enflames vs with proposing the promises of future glory & rewards, and when he doth *suadere omne bonū*, aduise and counsell vs vnto all goodnesse. Thus said Pelagius, *Sed nos eam gratiam volumus*, saith S. Austen, but this is not that grace which the Scripture, & which we do teach, for it is not enough that the promises be proposed, vnlesse they be beleueed; nor that wisdom be reuealed, vnlesse it be loued, *nec suadetnr solum omne quod bonum est, verum & persuadetnr*, neither doth Gods grace in our conuersion onely counsell and perswade vs vnto good, but it makes a man effectually to yeeld vnto Gods motions and perswasions: and in the 24. chap. speaking of this very worke of God, which is as he there saith, inward and hidden, he addes, *mirabili ac ineffabili potestate operatur Deus in cordibus hominum, non solum veras reuelationes, sed etiam bonas voluntates*, that God by a wonderfull and ineffable power, (which must needs be more then any perswasion) doth worke in mens mindes not onely true Reuelations (which is wrought vpon the reason) but good affections and desires, which is wrought immediately vpon the will. The very same doth he againe teach in his 107. epist. where purposely he refutes *Vitalis* for saying, that to consent to Gods calling or his Gospell was not any speciall gift of God, but an act flowing from the freedome of our will, when our vnderstanding is enlightened by the doctrine of God. As also in his booke *de spir. & lit.* 34. chap. where hauing declared how God vseth these perswasions vnto vs, whether externall in his word preached, or internall in the eares of our hearts (which is the Scripture^a are fitly termed the vocation and calling, or the knocking of God at our hearts) he truly saith, that to consent or dissent is an act indeed of our will, but ^{his} that we doe consent is the gift and worke of God in our hearts, which worke he elsewhere more especially declares^b, to consist not onely in setting those objects before our minde or will, but *prabendo voluntati vires efficacissimas*, in giuing most effectuall strength vnto the will to act and to desire the same, and making a man not onely see the trueth, but to loue it also, which ariseth as he

^a Matt. 23.

14.

Apoc. 3. 20.

^b Li. de gra. & lib. arb. ca. 16.

he saith, not from the freedome of our will, but from the spirit of God which is given vnto vs. And afterwards ^{Cap. 34.} hee moues (as he well termes it) a profound, but a verie notable question to this purpose, how it comes to passe that when God vseth the same or the like perswasions and suggestiones to two me, *unus ita suadeatur ut persuadeatur*, the one is effectually perswaded, & not the other: did mans conuersion depend on mans owne will? he might most easily haue answered this question, because the one by the freedome of his will assented vnto Gods motions, and the other by the like freedome of his will dissented there from, or else because to the one, the perswasions and suggestiones were congruous and fitting, and not vnto the other. But S. Austen knowing right well, that it might iustly & no doubt would againe be replied, what should worke the congruitie of the ones will vnto Gods perswasions, and not of the other? which he saw could be referred to no other cause but onely to the grace of God giuen to the one, and not giuen to the other, therefore he tels vs, that hee can giue no other answer to that question, but that of the Apostle, *O altitudo*, O the depth of Gods iudgements! who of his ^{Rom. II.} mercy giues his grace, and thereby makes the one willing to ^{33.} turne to God, and so hee is effectually perswaded, and in his iustice withholdes that grace from the other, and so he remains stil vnwilling & vnperswaded. In which answer, as being most sufficient, S. Austen so fully rests himselfe, that he addes this conclusion, If any desire a better answer, *quarat doctiores*, let him seeke to those that are more learned, but take heed he finde not those that are more presumptuous.

Thus we see that there is a further working of Gods grace on our wils, besides that illumination & perswasion which is wrought on our vnderstanding: for though it be most true which both Philosophers and the Schoolemen teach, that the will doth euer follow the last iudgement and conclusion of our practike reason, yet because (which is most specially to be obserued in this point) even this last iudgement of our reason is subiect to the power & arbitrement of our will, that so hauiug had a most pregnant and fit reason and conclusion proposed

posed vnto it, yet of it owne freedome and libertie by a certaine conuience may auert, and turne it selfe from that, and attend or looke onely at another, though farre woofe, and weaker conclusion, and by this attendance make this to be the last determination of reason: therefore left our will, which of it selfe is euer most ready to turne away from God, and from all his perswasions bee they neuer so forcible, should at the time or instant of our conuersion vse this her liberty in turning away from them, God who hath the hearts of ^o all men in his owne hand, and who hath, as S. Austen at large and excellently sheweth ², more power ouer mans will than man himselfe, by his diuine and secrete, but, as S. Austen calls ³ it, most omnipotent power and ineffable operation of grace, doth both stay and hold our wil that it auert not from his motions, and so bends and inclines it, and by it owne willingnesse, as S. Austen ⁴ saith, and therefore without all force and violence, doth euen draw it to yeeld her consent vnto his perswasions, as to the last, and (as they are indeed) the best iudgement and determination of our practicke reason. Which worke of Gods grace is so effectuell in mens hearts, that as S. Austen in his booke *de predest. sanct.* 8. chap. truly saith, *a nullo duro cordo resistitur*, it is neuer reiected of any though most obdurate and inflexible heart or will, for this grace doth euen mollifie the heart, and makes it willing to embrace, affect, and will that whereunto God perswadeth.

But leauing these obscure, though indeed most needfull subtilties of learning vnto those in this place, whose wits and studies are more conuerfant and exercised therein, then ours, whose endeuours are imploied vnto most plaine and vulgar perswasions, I rather desire briefly to answer, and, if I can to wipe away that one doubt and obiection, which as it is most popular and plausible, so is it euer most obuius in this cause, which is, that if ⁵ we haue not liberty and free will to turne vnto God and godlinesse, then all precepts, exhortations, admonitions, and reproofes, may seeme to bee in vaine; for what folly were it, say they, to exhort, or command vs to doe that which is not in our power or libertie to performe? as if a man should

¹ PROUL. 31. 1.

² De corr. & gra. cap. 14.

³ Sine dubio habens humanorum cordum quo placeret inclinandum omnimopotenssumam potestatem: ibid.

⁴ Quomodo adduxit? nunquid corporalibus vllis vinculis alligauit? Intus egit, corda tenuit, corda mouit, eosque voluntatibus eorum, quas ille in ipsos operatus est, traxit: ibid.

⁵ Bell. lib. 5. de gra. & lib. arb. cap. 17. & 18. & lib. de iustif. 4. cap. 12.

should exhort one to runne which were fast inclosed in a pit or prison, out of which he had no power nor free liberty to come forth.

For answer whereunto, I first say the same that S. Austen doth in his booke *de grat. & lib. arbitr.* 16. chap. where setting downe this very obiection of the *Pelagians*, *magnum aliquid Pelagiani se scire putant, quando dicunt, non inberet deus quod sciret non posse ab homine fieri*; God would neuer (said they) command that which he knew man could not performe: S. Austen answers them, that therefore God commands somewhat which man cannot doe, that man may learne to seeke of God ability to doe it. *Fides enim impetrat quod lex imperat*, for faith obtaines in prayer, what God commands in his law; as hee there and elsewhere ^a declares: For which cause S. Austen himselfe very often ^o vseth that woorthy prayer which *Pelagius* much disliked, as you may see in S. Austens booke *De bon. per. sever.* cap. 20. *Da Domine quod iubes, & iube quod vis*, Giue me O Lord ability to doe what thou commandest, and command me what thou wilt. To which purpose he again most fitly saith in his booke *De corrupt. & grat.* 3. chap. speaking of precepts, reproofes, and praiers, *O homo in praeceptione cognosce quid debeas habere, in correptione cognosce tuo te vitio non habere, in oratione cognosce unde accipias quod vis habere*: O man, by Gods commandements thou maiest learne what is thy dutie, and what thou oughtest to doe; by Gods reproofe thou maiest learne it is thy owne fault that it thou canst not doe; by thy owne prayer to God thou maiest learne of whom to seeke, that it thou maiest be able to doe.

Besides which vse, rightly noted by S. Austen, to giue yet further satisfaction to this doubt; Is it indeed folly or vanitie, as they collect, to command man to doe that which is no way in his free will or abilitie to performe? What will then or abilitie had dead *Lazarus* to rise out of that lothsome pit of his graue, when Christ commanded him and said ^p vnto him, *Lazarus come forth*? What power againe or free will to rise from death had either *Dorcas*, or the other maide in the Gospel, when Christ commanding said ^a vnto the one, and as ^p Luk. 8. 54.

^a Lib. eodem
cap. 14. &
Euch. cap. 117.
^o Conf. lib. 10.
cap. 29. 31. 37.
& b. de prad.
sancti, cap. 11.

^p Ioh. 11. 43.

- * Acts 9. 40. Christs messenger S. Peter said * to the other; Maide arise. And to omic infinit like examples, what power or freedome of will had either the impotent and palse man that was carried by others, to stand vp; or S. Peter himselfe to come out of *Herods* prison wherein he was fast lockt, and fettered with iron chaines; when Christ commanded * the one to arise, and take vp his bed, and walke, and the Angell from Christ commanded * the other to arise quickly, and follow him out of the prison? Indeed for a mortall man whose words are onely significative, or for any creature whatsoever by his owne authoritie to haue commanded or exhorted any of these in this sort, had beene meere folly and madnesse; but for Christ Iesus and almighty God, whose words as the Prophet * shewes, are not onely significative, but operative, *dixit & facta sunt*, & whose spirit effecteth what his words betokeneth, for him thus to command, is so farre from being any token of folly, that it is in trueth a most vndoubted argument of his omnipotent Maieltie, and of his infinite power. And this God himselfe declares in that most liuely type and figure of our regeneration, *Ezech. 37* *. What a ridiculous matter might it seeme for the Prophet to command and exhort the dead bones to come together; yet when the Prophet at Gods commandement, and from God prophesied vnto them, and said; O drie bones heare the word of the Lord, the bones came together bone vnto bone, and as he continued prophesying, the sinewes and the flesh grew vpon the bones, and the skinne covered the flesh. And when he againe prophesied vnto the winde and breath, saying, Come from the foure windes O breath and breath vpon these, the breath came into them, and they stood vp, and were liuing men. Right so in our new birth or regeneration, which the Apostle calls our first resurrection, though the Prophets and messengers of God prophesie and preach Gods word vnto such as are quite dead in sinne, euen meere *exanimati* liketo those drie bones, yet because the word which they preach is not mans word, but Gods; which like the bowe and arrowes of Ionathan * neuer returnes void * or
 * May 55. 11. emptie vnto God, though in the reprobate it take no other effect

* Luk. 8. 11.

* 2. Sam.

1. 22.

effect but publish and witness vnto them their dutie, and so leaue them without all excuse in the sight both of God and men, yet in those whom God effectually calleth, happily at the first Sermon or exhortation, it brings bone vnto bone, & at a second Sermon or exhortation, it brings flesh and sinewes vpon the bones; and as Ezechiel with others the seruants of God continue their prophesying and preaching, at last euen those dead and drie bones become not onely liuing soules, but sanctified temples vnto God.

Wherefore to end this argument, wherein by reason partie of the obscuritie, and partly of the varietie of the matter, I haue stood longer then I first intended, I conclude this whole point with that short sentence of S. Austen in his 3. booke *De lib. arb.* 16. chap. *Deus & velle precepit, & posse praeuit, & non impune nolle permittit*: God commands all men to be willing, he giues vnto some his grace to be able, he permits others to remaine vnwilling, but neuer withall to remaine unpunished. And this be spoken of the author of our sanctification, which is God, of whom the Apostle heere desires this sanctity when he praied, *God sanctifie you.*

God of peace. The title which the Apostle giues to God is not lightly to be ouerpasse, in that he heere calles him *the very God of peace*. And though many reasons might be alledged why God is so called, yet for our present purpose I will propose but one, which is to put vs all in minde of that Christian charitie, peace and concord which ought to be among all Gods children, seeing this God, who is God and father vnto vs all, is the God of vnitie and loue; and as the Apostle heere describeth him, The very God of peace.

And truly whether it be to teach vs the necessitie of this lesson, or to signifie our dulnesse and frowardnesse in learning and practising thereof, or for some other reason, I cannot tell, but I verily suppose that neither any one doctrine is more often vrged in the whole Scripture, then is this doctrine of charitie, nor any one sinne more often and more earnestly reprobued therein, then is the want of charitie. Our Sauour tels ^b vs ^b Mar. 22. 39. that of the two great commandements whercon depends the

whole Law and the Prophets, the one is this lesson of loue and charitie. And lest any should imagine that himselfe had abrogated any part of that law, hee renues ^c this precept in a most effectuall maner: A new commandement giue I vnto you, that yee loue one another, as I haue loued you, that yee also loue one another: By this shall all men know that yee are my disciples, if yee loue one another. Of this the Apostle ^d testifies, The whole law is fulfilled in one word, which is this, Thou shalt loue thy neighbour as thy selfe; & ^e He that loueth ^f 1. Tim. 1. 5. another hath fulfilled the law, for ^g The end of the law is loue ^h 1. Ioh. 4. 20. out of a pure heart. Of this S. Iohn saith, ⁱ If any man say I loue God, and hate his brother, hee is a liar: for how can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene? Of this S. Peter saith, ^k Aboue all things haue feruent loue among you. And to omit other testimonies, S. Austen often ^l and truly saith of this, that without it *multa sancta haberi possunt, sed prodesse non possunt*, saith, knowledge, and many gifts and graces of God without charitie may be in a man, but without charitie they can neuer profit a man.

ⁱ Lib. 5. de
bap. cap. 8
&
ca. 23. lib. 15.
de trinit. ca.
18.

I haue heeretofore in my cursorie obseruations vpon the 1. to Titus spoken somewhat of this point in the hearing of diuers of you; and being now occasioned by my text to handle the same point againe, though it were not hard to finde varietie of arguments in a matter so plentious, that I may truly say, *non copia, sed modus quarendus est*, yet let it not seeme grieuous vnto you, which to me seemes most conuenient, and which the Apostle ^m teacheth to be for you a sure thing, if from that same fountaine of loue and dutie which I haue vnto this place, I recommend vnto you some part of that same exhortation from the same God of peace.

^m Phil. 3. 1.

Let me first say vnto you as Moses once said to Gods owne people, *Deut. 29.* ⁿ Let there not be among you any root that brings forth gall and wormewood. Your Colleges they are seminaries of pietie, nurseries of Religion and vertue, and like the house of Bethel, or the garden of Eden, they are the verie houses of God, and pleasant gardens of the Lord, the trees of knowledge

ⁿ v. 19.

knowledge and trees of life (which are the best , nay the onely timber wherewith to builde the temple and sanctuary of God) must so successiuelly grow in these gardens , that it may euer truely be said of them , *annulso uno non deficit alter aureus.* ^{m Virg. AEn. li. 6.} And I pray God to blesse and multiplie such blessed plants in all your Colleges. But if instead heereof there should be nourished in these places those venemous and deadly weedes , which Moses calls the roots of gall and wormewood , which are the very bane and poison not onely of mens studies , but of mens mindes and maners , what other fruite may be expected , then that which God laid " as a curse vpon the earth : Thorns and thistles shall it bring forth " or as the Poet " expresse it , *Pro molli viola , pro purpureo narcisso Carduus , & spinis surget palustris acutis , Infelix lolium , & steriles dominantur auena.* ^{" Gen. 3. 18. " Virg. ael. 5.} Take heed therefore , I beseech you , there be no roots of gall or wormewood in your hearts , or among you.

Let me againe say vnto you as S. James " doth , Who is a wife man , and indued with knowledge among you ? Let him shew forth his workes in meeknesse of wisdom. But if yee haue bitter enuying and strife in your hearts , reioice not , neither be lyars against the trueth : This wisdom descendeth not from aboue , but it is earthly , sensuall , and diuellish , for where is enuying and strife , there is sedition , and all manner of euill works ; but the wisdom that is from aboue is first pure , and then peaceable , gentle , easie to be entreated , and the fruit of righteousnesse is sown in peace of them that make peace.

When the strife began betwixt Abraham and Lot , the Scripture " notes it as a speciall memorandum , *And there were Cananites , and Perezites at that time in the land :* Doubtlesse there are at this time also in our land , and I wish there be not among our selues , too many who carry Cananitish hearts and mindes , who would no lesse then the old Cananites , Reioice and triumph in your discord , and blaspheme the name of God and his holy religion which we professe ; saying among themselves , Aha , so would wee haue it . Lest any such thing be euer heard in *Gath* , or spoken in the streets of *Askelon* , let those who haue the spirit of Abraham , learne also the speech and language

^r ibid. v. 8.

language of Abraham, who though he was both in age and dignitie superior to his nephew Lot, yet came and said vnto him, I pray thee let there be no strife betweene thee and me, nor betweene thy seruants, and my seruants, for wee are brethren; brethren not so much by blood, as by Religion to be linckt together, as S. Austen^r obserueth.

^r Lib. de mor.

eccl. cat. ca. 30.

^r Prin. ca. 20.

^r Spar. disc.

pa. 17. &

Quodl. pa. 69.

It was a diuellish precept of Machiavell^r, and most cunningly enery where practised by the Iesuits, as their owne professors^r obserue and witnesse, but deriued first from the lowest pit of hell, *Diuide & impera*. Farre be it from any of Christs disciples to learne such lessons, or from so Antichristian teachers. much rather let vs oppose hereto that vndoubted maxime

^r Mat. 12. 25.

of our Sauour^r who is truth it selfe, Euery kingdome diuided against it selfe shall be brought to nought, and euerie citie or house diuided against it selfe shall not stand; or that wise counsell of Caelius a Lawyer, mentioned in Macrobius^r,

^r Sat. lib. 2.

ca. 6.

Who being asked by a Merchant how his partner and hee should diuide their shippe betweene them, answered, *Nauem, si diuidis, perdis; nec tu illam, nec socius habebitis*: yee all saile in one shippe, diuide and cut this ship a sunder, you spoile it, if not with it your selues. Or if there be any that wish or seeke a rent and diuision thereof, let such remember, that she was not the true and naturall mother which saide, ^r Let it be neither thine nor mine, but diuide it, but she onely who was content it should be whole, though it were with the certaine losse of her owne tender and most deare infant. And we must suffer as S. Austen^r wisely obserues, *Infantile corpus a falsa matre nutriripotius, quam concidi*: rather the wrong mother to nurse the childe, then it being diuided them both to lose it.

^r 1. King. 3.

26.

^r Lib. 6. de

lap. ca. 25.

I will end this my exhortation vnto you with those words of the Prophet, ^b What man is he that would liue and faine see good daies^r keepe thy toong from euill, and thy lippes that they speake no guile, eschew euill, and doe good, seeke peace, and follow after it.

^b Psal. 34.

12. 4.

Now as charitie is most acceptable, and like the ointment of Aaron^r pleasing vnto God, so doe the Scriptures in infinite places witnesse how much God hateth and detesteth the want

ⁱ Psal. 133. 2.

of

of charity; yet out of that maine Ocean I will but take one drop or two. In the 1. ^a of *Amos* God threatneth to breake the bars of *Damascus*, and send a fire into the house of *Hazeel*, and deuour the palaces of *Benhadad*; and why? because they were not satisfied with the ouerthrow of the *Gileadites* their enemies, but further without all compassion to wreake their wrath vpon them, they threshed *Gilead* and that with threshing instruments of iron. Likewise in the second chap. ^c God threatens to destroy the *Moabites*, and that they shall die with shouting, & with the sound of a trumpet, because they were not contented onely to spoile the *Edomites*, though they were not theirs onely, but Gods enemies, but to satisfie their rage and malice, they burnt the bones of the king of *Edom* into lime. This is that which God so earnestly reprooues in the *Edomites*, in the prophesie of *Obadiab* ⁱ, & threatens for this cause to cut them off for ever. Thou shouldest not haue beholden the day of thy brother when he was made a stranger, thou shouldest not haue reioiced in the day of their destruction, nor haue spoken proudly in the day of affliction, neither shouldst thou haue looked on their affliction in the day of their destruction; but as thou hast done, it shall be done to thee, thy reward shall be vpon thine owne head.

I might adde heereto a further iudgement of God, mentioned in the Apostle, ^b Whosoever hateth his brother is a manslayer, & yee know that no manslayer hath eternall life abiding in him. But hauing spoken thus much concerning that brotherly charitie and peace which wee ought to haue one towards another, I would gladly adde somewhat of that peace, which we all iointly owe vnto the Church of God.

Of this peace the prophet *Dauid* saith ^h, O pray for the peace of *Ierusalem*, they shall prosper that loue thee, Peace be within thy wals. Of this the Apostle saith ⁱ, I beseech you marke them diligently which cause diuision and offences contrary to the doctrine which yee haue receiued, and auoid them, for they that are such serue not the Lord *Iesus*, for ^k God is not the authour of diuision, but of peace in all churches.

Of this *Dionysius* that ancient Bishop excellently writ to *Nonatus*, when hee began his schisme, as you may see in his epistle set downe by *Eusebius* in his 6. booke and 44. chap. If you *Nonatus*

haue gone vnwillingly (as you pretend) from the Church, shew it by your voluntary and willing returning to the Church againe. *Oportebat quidem nihil non ferre ne ecclesiā Dei scinderes*, you should haue borne with whatsoever, rather then haue made a rent in the Church of God. It is a more glorious martyrdome to suffer for auoiding a schisme, then for auoiding the sinne of Idolatry. In the one you suffer martyrdome but for one soule, in the other you suffer for the whole Church of God. Thus said *Dionysius*. Of this *Gregorie Nazianzen* was so studious and zealous, that when the Church at *Constantinople* began to be diuided, as he supposed by occasion that he possessed that sea, he openly said, and his speech was much more commendable then his fact, *Si propter me ista tempestas*, If this stirre and tempest be for my sake, take me, & cast me into the sea, that the storme may cease, and the Church may enioy her calme, as *Ruffinus* reports in his 2. booke & 9. chap. To this *S. Cyprian* at large perswaded in his booke *de unitate ecclesie*: Let no man thinke, saith he, that the good will depart from the Church; *Triticum non rapit ventus, sed paleas*: It is not wheate but chaffe which the winde blowes away. Those can neuer abide in God, that will not abide in the vnitie of the Church of God. Though such giue their bodies to be burned, or to be deuoured of wilde beasts, *Non est illa corona fidei, sed pœna perfidie*, That is no crowne of their faith, but a punishment for their perfidiousnesse: *Occidit talis potest, coronari non potest*: A man may happily be killed, but neuer crowned in a schisme. Of this *Martianus*, though no good bishop, most passionately said, when *Sabbatius* whom he had formerly ordained *Presbyter*, began to make a tumult and diuision in the Church, *Multa satius fuisset*, It had beene much better, and I wish rather I had laid my hands vpon thornes then imposed them vpon the head of this troublefome *Sabbatius*, as *Socrates* relates in his 5. booke and 20. chap. For preserving this peace *Polycarp* and other ancient bishops were so carefull, that though they differed in iudgement about some rites and smaller matters, yet neuer for that cause would they breake the vnitie of the Church, or make a separation one from another, as *Ensebins* declares in his 5. booke and 23. chap. *Erinolum enim & quidem merito indicarunt consuetudinis gratia a se mutuo segregari eos, qui in præcipuis religionis capitulis consensuram*, saith *Zozomen* in his 7. booke, and 19. chap. speaking

ing of Polycarp and Victor, They iudged it friuolous and childish, and indeed not without cause, to disagree and make a separation for customes & ceremonies, when they did agree in the substance & chiefe points of Religion. For this S. Austen so earnestly pleads (besides many other places) thorowout his whole 7. bookes, *De Baptismo contra Donatistas*, that I suppose the diligent perusal of those bookes would easily perswade a man that is not too much led with a partiall or selfe conceit, to do much, and to suffer much more for the vnitie and peace of the Church; of which hee thus¹ saith, *Omnia bono pacis & unitatis esse toleranda*, That all things must be borne with for peace & vnities sake; & cause him euer to shun yea detest a rent or schisme in the church: of which he againe saith, and prooues it in his 2. booke and 8. chap. That the sinne of schisme is more hainous, then is the sin of Idolatry: and more peremptorily in his 1. booke *contra epist. Parmen.* 4. chap. *sacrilegium schismatis omnia scelera supergreditur*, there is no sin, no sacriledge, nor robbery so great, as is this, to rob Gods Church of her vnitie and peace.

¹ Lib. 6. ca. 22.

But because I hasten to say somewhat of the other points which remaine, I will not go forward in this so large and spationous a field, but conclude this whole point of peace, partly with those words of our Sauour, "*Haue salt in your selues, and haue peace one towards another*", partly with the words of the Apottle, "Finally brethren fare yee well, be of one mind, & liue in peace, and the God of loue and peace shall be with you." And this be spoken of the title that is here giuen to God, that he is called, *The very God of peace.*

Sanctifie you throughout, that your whole spirit, and soule and bodie may be kept blamelesse.] The maner of our sanctification (which was the third generall point I propos'd) is heere set downe, which is, that it must be totall, and intire, that both our vnderstanding & reason, which is meant by the spirit; and our will and affections, which are meant by the soule; and our externall and outward actions, which are meant by the body, may all be holy, and so wee whollie sanctified in the sight of God. By which integritie of sanctification, the Apottle meanes not any such perfection of sanctitie as is voide of all sinne; for the Scripture euerie where doth witnesse, that no such sanctitie is to be expected or hoped for, while we carry about these bodies of sinne. The Apostles confesse

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plainly

276

plainly of themselves, and such as are most righteous in this life;

- In ° many things we sinne all : And if ° we say we haue no sinne, we make God a lyar, and his word is not in vs. This was the prerogative of Christ alone, that he knew ° no sinne, and in all things ° he was tempted like vs, sinne onely excepted : Of whom S. Austen saith °, That hee was therefore prefigured by the spotlesse lambe, to signifie that he alone should be without all spot of sin, to heale all our sins, *Solus in hominibus, quale quarebatur in pecoribus* : He onely among men was such as they sought among the beasts, that is, without spot and blemish. But of all other besides him, the Scripture saith °, All wee like sheepe haue gone astrae, and the Lord hath laide vpon him the iniquitie of vs all. And againe, ° the Scripture hath concluded all vnder sinne, for ° all haue sinned, and are deprived of the glory of God. *Nemo mundus a peccatis*, saith S. Ierome °, against Iouinian, *nec si vnius quidem diei fuerit vita eius* : None is cleane from sinne, no not though he liue but one day vpon the earth. And S. Bernard in his 23. sermon vpon the Cantic. most significantly saith, *Non peccare Dei iustitia, hominis iustitia indulgentia Dei*, not to sinne is Gods iustice, to haue pardon of sinne is mans iustice.

It was one heresie of the Pelagians; as S. Austen shewes in his booke, *De haeresibus ad quod vult. her.* 88. and in his booke *De bono perseu.* 5. chap. that the iust in this life are void of all sinne, and without spot or wrinkle; which error of theirs S. Austen almost euery where refels, but specially in his books *Contra duas epist. Pelag.* in the first whereof, and 14. chap. he saith, *Multis fideles sunt sine crimine, sine peccato autem duxerim neminem* : Many godly and faithfull men doe liue without crime, (so did Zacharie and Elizabeth, as he elſewhere ° declares) but without sinne not any: which distinction he againe repeats and explains in his *Enchir. ad Laur.* 64. chap. and in the third booke, and 7. chap. We call (saith hee) the vertues of iust men perfect in such sort that there belongs vnto their perfection, *Ipsius imperfectionis & in veritate cognitio, & in humilitate confessio*, Both the knowledge and acknowledgement of our owne imperfection. And therefore in his 9. booke of *Confessions*, & 13. ch. *Vt etiam laudabili vita hominū si remota misericordia discutias eam*. Wo be, saith he, euen to best & most praise-worthy life of man if thou shalt examine it in iustice, & not in mercy.

S. Ierome

° Iam. 3. 2.
° 1. Ioh. 1. 8.
10.
° 2. Cor. 5. 21.
° Heb. 4. 15.
° Lib. 2. cont.
Pelag. & Cel.
cap. 32.

° Isa. 53. 6.

° Gal. 3. 22.

° Rom. 2. 23.

° Lib. 2.

° Lib. 1. cont.
Pel. & Cel.
ca. 48.

S. Ierome likewise at large and excellently refuting the same heresie of the Pelagians, both in his epistle *ad Cresph.* and in his three books *aduers. Pelag.* truly saith, *“Hac hominibus sola perfectio, si imperfectos se esse nouerint: This is the onely perfection of men in this life to know and acknowledge their owne imperfection. And whereas the Pelagians often & insolently objected that in the Scriptures both Moles and Christ himselſe doth exhort vs to be perfect, S. Ierome answers that they doe it in this meaning, Vi secundum vires nostras unusquisque quantum valuerit, extendatur: That euery one should strue as much as they can vnto perfection, and with the Apostle forgetting that which is behinde, endeavour themselves to that which is before, and follow hard to the marke; but yet still the perfection of vertue which they doe, or can attaine vnto in this life, is onely an inchoate as S. Austen tearms it, a begun and daily increasing, but not a complete and finished sanctification, or as S. Ierome saith, it is heere in Vmbra & imagine, onely in a shadow, and some lineaments of perfect sanctitie; but hereafter it shal be in full beautie, & complete glory: heere they haue it in via & cursu, as passengers, not as possessors, as in the way, not as in their countrey, for there shall be Sine omni ſorde perfectio, perfection without any spot or admition of sinne, but here is onely perfection, Secundum humana fragilitatis modulum, such as mans frailtie can receaue; of whom the Prophet saith, For this, that is for his sin & iniquity as S. Ierome expounds it, shal euery holy man make his prayer vnto thee. And in a word, there shall be as he calſ it, a perfect perfection, but here Cunctorum in vita inſtorum imperfecta perfectio est: All, euery the most iust men haue but an imperfect perfection.*

How nee to those old Pelagians, whose heresie these worthie fathers so learnedly confuted, the Papists & the church of Rome approach, may easily appeere not onely by their particular tenents, both of the blessed virgin, whom they teach to haue bene void of all, both actuall and originall sinne, and of S. Francis, whose life was, as they affirme, a fulfilling of the whole Gospel according to euery line and letter, of whom for that cause they sing in their solemne hymne

*Franciscus euangelicum
Nec apicem vel vnicum*

D 3

transgreditur

ep. ad Cres.

*lib. 1. adu.
T. 1.*

Phil. 3. 14.

*Ench. ca.
115.
Lib. 3.*

ibid.

*Lib. 1.
Psal. 32. 6.
Lib. 2.
Lib. 1.*

*1 Bell. lib. 4. de
amiff. gra. cap.
15 & 16.*

*Salm. in ca. 5.
ad Rom. Dom.
Soto. lib. 1. de*

*natura &
Gra. ca. 6.
Lib. conf.
Franc. pag.
138. eius vita
suis sancti e-
uangelij ad li-
teram adim-
pleti.
ibid.*

transgreditur vel iota.

* *Quedam est perfectio necessaria ad salutem que consistit in plena observatione mandatorum.* Bell. lib. 2. de mon. cap. 9. S. neque obstat.

but also by their generall doctrine concerning the fulfilling of the law of God, of which they teach, that it is not onely possible, but euen necessary * also for attaining eternall life, to keepe, and fulfill the commandements of Gods law, especially seeing *And. Vega* in his 14. booke and 19. chap. vpon the Trent Councell, sets it downe for a Catholike and Trent conclusion, that there is no moment of time wherein a man may not *singula & omnia vitare peccata*, shun and auoid all and euery sinne; and further, that the iust and righteous men often, yea truly *plerumq; sic esse*, for the most part doe to auoide all sinne indeed.

Which new Pelagianisme it were not hard to refute, but that in this straitnesse of time I much rather desire to touch that which concernes our liues then our learning. And that is one speciall lesson which the Apostle heere teacheth, that in true sanctification we must not thinke it sufficient in some one dutie to performe obedience vnto God, and in some other (as many doe) to take allowance and dispeusation vnto our selues, but we must willingly resigne, and submit our selues whollie vnto God, and to his law, striving with all our knowledge, with all our affections, and in all our actions to performe acceptable seruice vnto God. For of those who at their pleasure take such allowance in any one commandement or branch of Gods law, seeing the reason and formal cause of their obedience is not the voice of God, but their owne will and choice, of such S. Iames truly saith, ^p That whosoever keepes all the rest of the law, and yet faileth in one point, hee is guiltie of all: not because vices and vertues are linckt together, for that both in nature is impossible, and S. Austen refutes it in his treatise on those words, ^q but because such a man setting light by Gods authoritie and loue, on which, as both Tertullian * and S. Austen ^r rightly teach, depends as on a foundation the true observing of euery commandement, and for which onely we should yeeld obedience to Gods laws; such one, I say, neglecting & violating the ground of obedience, though but in one point, is indeed guiltie of all, as being then ready vpon any occasion of his owne pleasure to take like allowance to himselfe in any part of the law, as he hath already done in that one. And therefore God in his law requires an intire and totall obedience to be given to him,

Thou

^r Cap. 2. 10.

^q *Lib. de sent. lat. Apost. ad Hier. cap. 6.*
^{*} *Lib. de pudic. neq; enim quia bonum est idcirco auscultare debemus, sed quia deus praecepit.*

^r *Ibid. ca. 11.*

Thou ^r shalt loue the Lord with all thine heart, and with all thy soule, and with all thy strength: Thou ^r shalt obserue and doe all that I command thee; Thou ^r shalt not decline from any of the words which I command thee: Let ^r vs cleanse our selues from all filthinesse of the flesh and spirit: Cast ^r away all your transgressions and iniquities, for why wil yee die O yee house of Israel? And to omit S. Austens comparison, that euen one wound or disease if we neglect or refuse the cure thereof, will endanger the whole body though the rest be sound, or that one chinke, if it be not prevented, may endanger the whole shippe; I rather propose that one, but most effectuall testimonie of God, *Ezech. 18.* ^r If a father beget a sonne, that is a theefe, or a shedder of blood, if he doe any one of these things, though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife, or hath oppressed the poore and needy, or hath spoiled by violence, or hath lift vp his eies vnto Idols, or hath giuen soorth vpon vsurie, or hath taken encrease, shall he liue? He shall not liue; but in the abominations that he hath done, he shall die the death. Consecrate therefore, I beseech you, your selues wholly vnto the Lord.

Consecrate first as the Apollle heere teacheth your spirits and inmost affections vnto God, for God loueth ^r trueth in the inward parts. And as he is ^b a spirit, so hee lookes to be serued first and chiefly in spirit and in trueth. Bethou vpright (said ^r God to Abraham) before me, that is, not onely before men, but in my sight, who searh ^a the hearts and reines: without this all external and outward holinesse, is but Pharisaeicall ostentation, and that outward clesing of the cups, and painting the tombes which within are full of hypocrisie and iniquitie, full of filthinesse and rottennesse, against which our Saviour hath denounced ^r a woe in the Gospell. Well may yee by this visor of sanctitie dazell and bleare the eies of men, as the Poet ^r signified, *Pulchra lauerna dā mibi fallere, dā iustum sanctūque videri*: but neuer can yee deceiue the al-seeing eies of him who saith by the Propheys, ^r I know thy dwelling, thy going out and thy comming in; and againe, ^b Mine eies are vpon all thy waies, they are not hid from my face, neither is their iniquitie hid from mine eies; of whom the Psal- mist saith, ^r Thou art about my path, and about my bed, & spiest

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^r Deut. 6. 5.
^r Cap. 12.
^r 32. & cap.
^r 30. 2.
^r Cap. 28. 14.
^r 2. Cor. 7. 1.
^r Eze. 18. 31.

^r v. 10. 11.
&c.

^r Psal. 51. 6.
^b Ioh. 4. 23.
^r Gen. 17. 1.

^r Ier. 17. 10.

^r Matt. 23.
^r 25. 28.
^r Lib. 1. epist. 16.

^r Isa. 37. 28.

^r Ier. 16. 17.
^r Psal. 139.

^r 1. 2. 3.

out all my waies, there is not a word in my toong but thou knowest it altogether, yea thou vnderstandest my thoughts long before : and of whom the Apostle ¹ saith, All things are naked and open vnto his eies. Let me then heere say vnto you as Dauid¹ did vnto his sonne, when drawing neere vnto his death, he bequeathed this as a part of his last and best legacie vnto him; Thou my sonne, serue thou the Lord with a perfect heart, and with a willing minde, for the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts, if thou (thus) seeke him he will be found of thee, but if thou forsake him he wil cast thee off for euer.

Consecrate next your bodies vnto God, that as the Apostle heere wishes, your bodies may be kept holy, and without blame. I beseech you by the mercies of God, saith the Apostle, ² that yee give vp your bodies a liuing sacrifice, holy & acceptable to God; and againe, ³ Giue your bodies not as seruants of iniquitie vnto sinne, but as weapons of righteousnesse vnto God. Know ⁴ yee not that your bodies are the members of Christ, and temples of the holy Ghost? and yee are not your owne, for yee are bought with a price, glorifie therefore God both in your spirit and in your bodies, for they both are Gods.

Consecrate lastly, your externall and outward actions vnto God, that yee may shew foorth the vertues of him that hath called you, and that your liues being as lamps of pietie vnto others, may shine foorth in good works, which God hath ordained, that we should walke in them. If wee haue onely outward sanctitie, wee deceiue others, if we haue onely inward sanctitie wee deceiue our selues: for neuer is faith, charitie, or holinesse rooted in the heart, but it buds foorth, and shewes it selfe in the fruits of good works, and of a godly life. If these things, saith S. Peter⁵, that is, godlinesse, temperance, patience, brotherly kindnesse, and loue be in you, they will make you that yee shall neither be idle nor vnfruitfull in the knowledge of Christ. In the 2. Corinth. and 5. chap. ⁶ S. Paul giues a reason why he tooke all that toile and labour in the Gospell, and in gaining others vnto God, and the reason is this, the loue of Christ, saith he, constraineth vs. Doubtlesse where the true loue of God and Christ is in a mans heart, it will euen constraينه him to his duty, and to obedience vnto God, and will be like the fire in Ieremies⁷ bosome, which could not

be

¹ Heb. 1. 12.¹ 1. Chron.

28. 9.

² Rom. 12. 1.³ ca. 6. 13. 19.⁴ 1. Cor. 6. 15.

19.

⁵ 2. Pet. 1. 8.⁶ 1. 14.⁷ Jer. 20. 9.

be shut vp, but made him wearie of forbearing, that he could nor staie. *Amor Dei*, saith S. Gregorie, *otiosus non est, operatur magna* : *Lib. quaest. si est, si operari renuerit, amor non est*; Where the loue of God is it is not idle, but works greatly, & where it doth not work, it is not.

There were some euen in the Apottles time, as S. Austen shewes, who boasting of their faith, and yet liuing a most dissolute and wicked life did reckon themselves as good Christians, and as sure inheritors of Gods kingdome as the best : Which most pernicious and pestilent heresie, being first broched by that arch-heretike Simon Magus, as Irene declares in his first booke, and 20. chap. was afterwards embraced and maintained by the Eunomians, who taught, as S. Austen shewes in his 54. heresie, *Ad quod vult*, that if a man did beleue their doctrine, it skilled not how he liued, neither how many sinnes hee committed, nor how long hee perseuered therein. To which heresie when some in S. Austens own time inclined, he purposely writ against them his book *De fide & operibus*; the summe and effect wherof, is the very same which S. Iames in his epistle most effectually vrgeth, What " auaileth it my brethren though a man say he hath faith when he hath no works ? Can such a faith saue him ? And the Apostle answering that such is but a dead and euen a diabolicall faith, in the end he vseth a most fit comparison to expresse the same, that as the body *corpus priuatum*, without breath (for so the word doth there rather signifie then the soule, seeing good works doe not animate or giue life to faith, but as an effect doth follow it, as S. Austen " truly declares) as without breath then, the body both is and thereby is knowne of all to bee but a dead body : so that faith which breatheth not forth in good works, both is in it selfe, & is thereby also evidently discerned and knowne of all to be a dead faith, which can neither saue, nor as the Apostle " teacheth, iustifie a man in the sight of God: for a true and iustifying, or as S. Austen " calles it, an Euangelicall faith doth euer worke by charitie, Galath. 5^o. And of it S. Austen saith, *In iustificans per fidem quomodo potest nisi iuste operari* ? Hee that by faith is iustified, cannot but worke the actions of iustice. And more plainly in the 23. chap. of the booke before alledged ; *Inseparabilis est bona vita a fide*, imo verò ea ipsa est bona vita : A good life is neuer seuered from faith, yea rather faith is a good life it selfe.

Lib. quaest. 83. qu. 76.

1^a Tim. ca. 3. 14. & c.

" Opera sunt ex fide, non ex operibus fides : lib. de gra. & lib. arb. cap. 7. sequuntur opera iustificationis, non praecedunt iustificationem. lib. de fide & oper. cap. 14.

" 1^a Tim. 2. 19. 2^a Ca. 14. & 16. 1^a Tim. 5. 1^a Lib. Quaest. 83. qu. 76.

It is a memorable story which *Ruffinus* sets downe in his 2.^o booke and 6. chap. of one Moses an holy man in the primitive church, who being to be ordained a Bishop, refused to haue Lucius a wicked persecutor to lay his hands, or giue consecration vnto him: At which Lucius disdainig, and supposing hee had taken some exception to his faith, If you be ignorant, said he, or misinformed of my faith, I will recite and relate my beliefe vnto you. You need not, said Moses, recite your faith vnto me, I know it wel enough, so many seruants of God that you haue condemned to the mines and minerals, so many bishops, presbyters, & deacons, that you haue banished, so many Christians that you haue deliuered, some to the fire, and others to the fury of wilde beasts, these doe report and make knowne your faith vnto me. *Nunquid verior potest esse fides que auribus capitur, quam que oculis perusdetur*? I wil rather beleue mine owne eies, and your actions concerning your faith, then your bare words and profession. To which purpose S. Austen saith in his 3. tract vpon the epistle of S. Iohn, *Non attendamus ad linguam, sed ad facta*: Let vs nor looke to a mans words, but to his works; he that in works denies Christ, he is an antichrist: *Opera loquuntur, & verba requirimus*? His works doe speake what he is, we need not seeke to his words.

I might heere iustly, and, would the time haue permitted, I would more at large haue refelled that most shamelesse slander which they haue deuised against vs, that wee prohibite and contemne good works, as *Bellarmino* was not ashamed to publish in his booke called *Iudic. de lib. concor.* and 7. lie, that wee account men free from doing of them, or obseruing the law of God, as he again without altruth hath affirmed in his 4. booke of Iustif. & 1. chap. Yea further that we teach *Licere quod lubet*, that a man may liue as he list, as *Dominicus Soto* reporteth in the Preface of his booke *De natura & grat.* which he offred to the Councel of Trent.

For answer whereunto, though we doe most truely teach both out of the Apostle * that we are not iustified by the works of the law, but by faith; & out of S. Hilarie ^d that *fides sola iustificat*, faith onely doth iustifie; and out of S. Austen, * that *Fides sola mundat*; & out of S. Ambrose ^f that a wicked man is iustified before God, *Per fidem solam*, by faith onely; and out of S. Ierome, * that God doth iustifie a wicked man *per fidem solam*, by faith onely; and out

* Rom. 3. 28.

^a Comm. in

Matt. can. 8.

^c In psal. 88.

ser. 2.

^d In cap. 4. ad

Rom.

^e In idem cap.

of Origen, ^a *Dicit sufficere solius fidei iustificatiorem*, the Apostle ^b *In ca. 3. ad Rom.* teacheth, that iustification by faith onely is sufficient, which hee by diuers examples at large declares, in those who, as he saith, *sola iustificati sunt*, were iustified by faith onely; & out of S. Chrysostome, ^c *Why bringest thou other things? Quasi fides sola iustificare non sufficiat*, as if faith onely could not iustifie thee: why doest thou put thy necke into voluntary bondage vnder the yoke of the law? that is a sure argument of distrust and want of faith: and to omit many others out of S. Basil, ^d *that this is full reioicing when a man knowes himselfe to be void of iustice, sola autem fide in Christum iustificatum*, But by faith onely to bee iustified; though this we constantly and truely teach, for which doctrine of *sola fides*, which they call heresie, we with all these holy men are condemned this day; yet are we so farre from despising and much more from forbidding good workes, as they vniustly slander vs, that we euery where professe and teach of them with S. Bernard ^e, that they are *via regni, non causa regnandi*, the way that wee must walke to heauen, though not the price to purchase heauen; that they are *necessarie, necessitate presentia*, though not *necessitate efficientia*, necessary to be in those that are iustified and shal be saued, though neither to concurre to the act and worke of their iustification, nor to the merit and woorth of their saluation. Yea and euen in the very article of that publike confession ^f which Bellarmine there handleth, and in vaine strues to confute, it is expressly affirmed, *Docent nostri quod necesse sit bona opera facere*, we teach that it is necessary for Gods children to doe good workes, and to walke in them. A very pregnant coniecture that the Iesuit could not without some checke of conscience so willingly and wittingly oppose an euident and knowne trueth.

With which short and vndeniable answer contenting my selfe at this time, and for a further refutation of that slander referring euery man to all our writings and sermons, wherein we doe both more earnestly perswade vnto, and more truely magnifie & prize ^g *Capi. Ego. N. ex. de iur. iur. & cont. iud. l. i. de resor. cap. 2.* good workes then doe any of their sworne ^h professors to the triple crowne of Antichrist: For conclusion of this whole point, I exhort and beseech you all so to liue in sanctitie, and abound in the fruits of faith, that by our good workes we may stoppe the mouths, if it be possible, of those that so maliciously speake euil of

vs, as of euill doers, and that the trueth of our faith may be better witnessed by our workes, then by our words, and by our godly conuersation rather then by a verball profession. Take heede yee be not like those whom the Apostle ° condemnes: They professe they know God, but in their workes they denie him. Hast thou faith? Shew it, saith S. Iames °, by thy works: Let ours (saith the Apostle °) learne to shew foorth good workes, that they bee not vnfruitfull; and with our Saviour ° I conclude, Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. And this be spoken of the third generall point, namely the maner of our sanctification, that it must be togall and entire.

Vnto the coming of our Lord Iesus Christ.] The 4. general point, and the last which I intend to obserue, is the time or continuance which the Apostle requires in our sanctification, namely, that we should perseuere therein vnto the end of our liues, and to our dying day: for the life of a Christian is compared to a race, wherein none receiue the prize but they onely that continue and run out vnto the end, So ° runne then that yee may obtaine: It is compared to a comba °, and the garland of immortalitie, and crowne of righteousness for which we all doe strue, hath not engrauen vpon it *certant*, but *vincenti dabitur*, to him ° that ouercometh, and keepeth my words vnto the end, will I give to eate of the tree of life, and of the hidden Manna. Be thou ° faithfull then vnto the death, and I will give thee the crowne of life: *Non queruntur in Christianis initia, sed finis*, saith S. Ierome *ad Furium*, It is not enough to begin, but to end well is the honour of a Christian life. The Prophet ° sets it downe as a propertie of the faithfull, They will goe from strength to strength, vntill euery one of them appeare before God in Sion. Let vs not be weary, saith S. Paul ° of wel-doing, for in due season we shall reape if wee faint not. He that continueth, saith S. Iohn °, in the doctrine of Christ, he hath both the Father and the Sonne. To them ° that by continuance in wel-doing seeke glory and honour, shall be immortalitie and eternall life. Behold, saith ° the same Apostle, the bountifullnesse and seueritie of God, toward them which haue fallen, seueritie, but toward thee bountifullnesse, if thou continue in his bountifullnesse, or els thou also shalt bee cut off. And so such onely as perseuere

° *Epist. ad Titum* 1. 16.

° *Cap. 2. 18.*

° *Epist. ad Tit.*

3. 14

° *Matt. 5. 16.*

° *1 Cor. 9. 24.*

° *2. Tim. 4. 7.*

° *Reu. 3. 7.*

17. 26.

° *v. 10.*

° *Psal. 84. 6.*

° *Gal. 6. 9.*

° *Epist. 2. v. 9.*

° *Rom. 2. 7.*

° *Cap. 11. 22.*

perseuere is the promise of our Saviour made, Matth. 24. ^a Hee ^{4. 13.} that endureth to the end he shall be saved.

Beloued, if any haue not already entred into the course of such a sincere and godly life, as both long since they solemnly vowed, and doe now ourwardly professe, such I cannot exhort with the Apostle to continue or goe forward, but to desist from that course, and without delay euen while it is called to day, as the Apostle saith, * To turne vnto God: nor euer to vse any of those * Heb. 2. 7. sluggish and delatorie answers, which S. Austen ¹ most iustly con- ^{Lib. 8. conf.} demnes, that when God calls you to arise from sinne, and to bee ^{ca. 5.} partakers of his grace, you should replie and say vnto him, *Modo, & ecce modo, & sine paululum, sed modo & modo non habebam modum*: Yet a little sleepe, a little slumber and rest in sinne: but rather follow that woorthie example of S. Austen, ² who after a long strife and combat betwixt the flesh and the spirit, at last, as being impatient of longer delay, he brast out into that most patheticall exclamation, *Quamdiu, quamdiu, cras & cras? quare non hodie? quare nō hac hora finis turpitudinis mee?* How long shal I put off frō day to day? why not euen this day, nay why not this very houre do I make an end of all my filthines, & embrace the loue of God.

But because not onely Christian charitie, but my priuate affection to this place makes me to iudge the best of you, that you haue not onely begun, but haue well proceeded in the course of a godlie life, my onely exhortation shall bee vnto you, that yee neuer turne backe from God, nor from a Christian and a godly life, but continue and perseuere therein, as our Apostle saith, euen to the comming of our Lord Iesus Christ: for although it be impossible (which I haue heeretofore in sundry Sermons out of this place made cleere) that those who are once truely sanctified by Gods spirit, and seasoned with his grace, should euer afterwards either totally or finally relapse or fall away from God; yet that euen such by their voluntary running into some grieuous transgressions, may so farre decline from God, and from many degrees of his grace, that they may leave a grieuous wound vnto their conscience, and a blemish to their profession and calling, those knowne examples of holy David, S. Peter, and diuers others doe more then sufficiently witnesse vnto vs, which are purposely registred in the booke of God, not so much to be a staffe of

comfort to vphold those from despaire which by like infirmities fall into like sinnes, but specially to be a *caueat* and warning to all other, wisely to preuent, and manfully to resist all the motions of sinne, and euen the first suggestions of Satan, *cum videant tantorum virorum & cauendas tempestates, & flendanaufragia*, as S. Austen obserues of those very examples in his 3. booke *De doctr. Christi.* and 22. chap. that seeing Satan hath already given the foile to those who were so full fraught with pietie, and so strong and valiant champions in this spirituall conflict, that they were able to encounter yea to ouerthrow euen Goliath of the Philistims, how vigilant and watchfull ought wee to be, who haue neither so great strength, nor skill, to make resistance against so mightie, so subtil, and so expert an enemy.

^b Heb. 2. 12.

^c Gal. 3. 1.

^d 2. Pet. 2. 21.

^e *Eic. de sen.*

Wherefore let me put you in minde of the Apostles ^b exhortation, Take heed lest at any time there bee found in any of you an euill heart and vnfaithfull to depart away from the living God: Remember the Apostles ^c reproofe, O foolish Galathians, are yee so foolish that when yee haue begun in the spirit, yee will end in the flesh? Better it had beene, as S. Peter saith ^d, neuer to haue knowne the way of righteousness, then after yee haue knowne it to turne from the holy commandments of God. O what a griefe would it be vnto you, if when yee haue formerly beene as faire lampes in Gods Church, giuing much light and warmth vnto many others, those graces of Gods spirit should afterward be so farre smothered, and almost quencht, that they could yeeld neither more heat then some small sparkes, and those covered also vnder the finders of many sinnes, nor giue more light then the snuffe of a candle, which is both dimme and noisome? Or what a griefe would it be for a Christian minde that bee should euer haue iust cause to complaine as *Milo* ^e did, who hauing in his yonger daies beene renowned and famous throughout all Greece for his strength, afterwards comming to the Olympicke games, bemoaned the want and decay thereof, and stretching out his armes said, *At hi lacerti nunc mortui sunt*, ah the strength and sinewes of my armes are now withered and decayed; farre greater sorrow would it bring vnto a Christian heart, if in his old age, which should be best of all, finding an impairing of his spirituall strength and former graces of Gods spirit, he should then haue

haue cause to lament and say; Time was indeed when this arme of my faith did strongly lay hold on Christ, time was, when there was pith, strength, and sinewes in my zeale to God, and loue to Gods children; *At hi lacerti nunc mortui sunt*, but alas, all the pith and sinewes of my former piety are dead, quite decayed and gone.

= Deut. 34. 7.

Let vs rather strue to belike Moses = the holy seruant of the Lord, who being an hundred and twentie yeeres old, yet neither was his strength abated, nor his eie-sight dimme, but he was able cleerely to discerne from mount Pisgah, in the land of Moab, euen to the vtmost coasts of the land of Canaan: so let vs all continue, yea increase in pietie, that in our latter age our spirituall strength may not be abated, nor our eie-sight dimme, but then especially we may both more earnestly then euer before desire and most cleerely discerne and see the blessed felicitie of that heavenly Canaan, the land of our possession and peace. And let vs learne that one precept of the Orators, who though in every part of their speech they vse great care and diligence, yet in the end and conclusion thereof, they set forth all their Art and skill to stirre vp the affections and passions of their hearers, that then they may leaue as the last, so the deepest impression of those things which they would perswade: whose wisdom in this one point let vs all learne to imitate and follow, that our whole life being nothing els, but a continued and perswasive oration vnto our God, to be admitted into his heavenly kingdome, in euerie part of our liues we may expresse our pietie, zeale, and godlinesse, which are the most oratorious and perswading reasons with almighty God; but when we cometo the last act and epilogue of our age, then especially let vs strue to shew forth all our Art and skill in a Christian and godly life, that so stirring vp as it were all the affections of God, and euen the bowels of his compassion vnto vs, we may then leaue as the last, so the best and deepest impression of our loue in Gods heart. That as the Sunne, though at all times glorious, yet of all other at his setting is most beautifull and comfortable to behold; so we hauing thorowout all our liues, euen from the East of our age continued a constant courte of holinesse, shining in pietie, and euery where spreading abroad the beames of a godly life, when wee draw neere vnto our westerne

western home, and to that day which shall onely be our setting,
and not our dying day, wee may then depart more comfortable
and glorious both in the sight of God and of men; that our set-
ting to this world may be vnto vs a rising aboue the heauenly ho-
rizon, and our farewell to this world may bring vnto vs a happie,
and most glad some welcome of all the blessed Angels and Saints
of God, yea of Christ Iesus our God, our Sauour, and our hus-
band, with whom we shall then rest and raighe in eternitie, and in
eternall felicitie for euermore.

• Apo. 22. 20.

Grant this O Father for thine owne sake, and thou which hast
said *"I come quickly"*, cause vs in an earnest and longing
desire to answer, *Amen*. Euen so come Lord
Iesus come quickly. The grace of
our Lord Iesus Christ
be with you all,
Amen.

